

THE MONTH

A CATHOLIC MAGAZINE



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CONTENTS

THE HONG-KONG TYPHOON AND THE JESUIT OBSERVATORIES.	
<i>By Robert E. Brown</i>	561
SUN-DUST.....	<i>By Jan de Geollac</i> 571
THE SOCIETY OF JESUS AND EDUCATION. II. The Constitutions and Education.....	<i>By the Rev. Alban Goodier</i> 585
A FURTHER DANGER FOR OUR SCHOOLS.	
<i>By the Rev. Sydney F. Smith</i>	601
THE TESTIMONY OF MARTYRDOM.....	<i>By Delta</i> 619
LOIS. Chapters XXVII—XXXI	<i>By Emily Hickey</i> 628
FLOTSAM AND JETSAM.....	642
Dr. Clifford and Juvenile Literature.	
The Essence of Jesuitry.	
The Elevation of the Host at Rome.	
REVIEWS.....	646
LITERARY AND SCIENTIFIC RECORD	661

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CONTENTS FOR DECEMBER, 1906.

	<i>Page</i>
THE HONG-KONG TYPHOON AND THE JESUIT OBSERVATORIES.....By Robert E. Brown	561
SUN-DUST.....By Jan de Geollac	571
THE SOCIETY OF JESUS AND EDUCATION. II. The Constitutions and Education.....By the Rev. Alban Goodier	585
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LOIS. Chapters XXVII.—XXXI.....By Emily Hickey	628
FILOTSAM AND JETSAM Dr. Clifford and Juvenile Literature. The Essence of Jesuitry. The Elevation of the Host at Rome.	642
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LITERARY AND SCIENTIFIC RECORD.....	661
I. Books and Pamphlets.	
II. Magazines.	

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The Hong-Kong Typhoon and the Jesuit Observatories.

BUT a few weeks ago, all England was shocked to learn of the terrible disaster that had befallen our Chinese Colony of Hong-Kong, and had caused the loss of so many lives and ships.

It called to mind the awful destruction caused by earthquake and fire but a short time previously on the Pacific coasts of America, and it appeared as if nature wished to show that if the Americas had their earthquakes, the Eastern tropics had their no less terrifying typhoons.

The first telegram that arrived from the scene of destruction intimated that the typhoon had swept down on the ill-fated harbour without a moment's warning, so that the vessels and junks that would at the slightest indication have sought the shelter of the protected harbour, were lying peacefully at their moorings, and thus became an easy prey to the tempest.

To those acquainted with the laws which govern these truly awful cyclones, the report thus sent forth must have appeared strange and mystifying, especially to such as had any practical experience of the comparative certainty with which these storms are usually predicted two, three, and even five days beforehand, and they would have waited with some anxiety for further reports. These were not long in coming, for in the *Times* of Tuesday, October 9th, there appeared a telegram stating that the typhoon had been predicted by the Jesuit Fathers of the Observatory of Sikawei, Shanghai, two days before it actually struck Hong-Kong, and that a Court of Inquiry had been formed to examine into the reasons why Dr. Doberck, the Director of the Hong-Kong Observatory, had not been made aware of this warning, and given it to the public.

The Court of Inquiry is now sitting, and since its report will not be made public for some weeks to come, perhaps it will not be without interest if we give a short sketch of the relations which exist between the observatories of the Far East, especially

between that under the directorship of Dr. Doberck at Hong-Kong and those under the Jesuits at Manila and Sikawei.

The Jesuits of the Manila Observatory were the first meteorologists in the Far East to predict the approach of the dreaded typhoons to the coasts of China and Japan, and since 1879, the year of the first prediction, they have been justly famous for the accuracy and completeness of their warnings and for the instruments which they have invented to enable sailors to avoid the dangers of these terrible storms. At the present time almost all the ships that sail the seas of the Far East are equipped with the Barocyclonometer invented by Father José Algué, S.J., Director of the Manila Observatory. This instrument tells the sailor of the existence of a typhoon, its approximate distance from the ship, its bearing and the direction in which it is moving.

The American Government, on its occupation of the Philippine Islands, showed its appreciation of the labours of the Jesuits in this branch of science by placing under their direction the official Government Weather Service of the Archipelago.

At the time of the founding of the Hong-Kong Observatory, the Jesuits enjoyed a well-earned reputation for the accuracy of their typhoon warnings, and these were sought after by all the merchants and shippers of the Extreme Orient, but in particular by those of the port of Hong-Kong.

But no sooner had Dr. Doberck been appointed Director of the new Observatory than he began a series of attacks on the Directors of the Sikawei and Manila Observatories, with the object of discrediting them and their work in the eyes of the public. These attacks had but extremely little influence on the seafaring community, and the Hong-Kong shippers relied more and more on the warnings issued by the Jesuits, who continued to forward their predictions to the Observatory and press of Hong-Kong, especially when the typhoons were likely to be dangerous for the Colony.

This state of affairs went on till the time of the American occupation of the Philippines, when Dr. Doberck, taking advantage of the disturbed state of the islands, wrote a letter to the United States Minister of Agriculture, speaking in the most unfavourable terms of the Directors of the Manila Observatory, whom he stigmatized as unscientific and unreliable, and calling the attention of the Government in a special manner to the general commotion, which, as he said, was frequently caused by the alarming typhoon warnings sent out by the Manila Obser-

vatory and published by the press of the Colony. On the receipt of this letter, the United States Secretary of War cabled to the Commander-in-Chief of the forces in the Philippines, ordering that henceforth all typhoon warnings sent from Manila to places outside the Archipelago should be suspended. This order was communicated to Father Algué, the Director, on February 27, 1899, and from that moment all the typhoon warnings referred to were suspended. Father Algué, S.J., immediately addressed a letter to the persons most interested in the affair in Hong-Kong and along the China coast, stating the facts of the case as they stood and asking them to give their unbiassed opinion as to the services which the Observatory of Manila had been rendering to the public since its foundation in 1865, and especially their judgment on the value of the typhoon warnings.

As soon as Dr. Doberck's action became known a storm of protest arose, and letters poured in to the Manila Observatory from all sides, while the press of Hong-Kong spoke in no uncertain language on the subject, as may be seen from the following extract from the *Hong-Kong Telegraph* :

We desire to call the special attention of His Excellency the Governor to the scandalous misbehaviour of Dr. Doberck, the Director of the Hong-Kong Observatory, in addressing to the Weather Bureau of the United States a most calumnious communication aimed at the Directors of the Observatory at Manila, the result of which has been to cause the latter to suspend, under orders from the U. S. Government, the issue of all meteorological warnings to this colony.

. . . The typhoon warnings received from Manila have at all times been of the very greatest value to the mercantile and shipping community of Hong-Kong, far more simple, far more accurate, far more practical than any Dr. Doberck has ever issued. Dr. Doberck has never issued any typhoon warnings of any value, except those based on the warnings from the Philippines, and in most cases he has endeavoured so to frame his notices as to conceal his obligations to the Observers there, and in so doing has only succeeded in confusing the messages and rendering them obscure. We make bold to say that Dr. Doberck, as a meteorologist, never possessed a tithe of the knowledge on the subject of typhoons possessed by the Fathers in the Manila Observatory, and that no one ever attached to his weather warnings a hundredth part of the importance invariably given to warnings from Sikawei and Manila. The scientific training of the Jesuit Fathers is known to all the world to be of the very highest class, and their devotion to their work is unequalled. Dr. Doberck, from the first day of his arrival in Hong-Kong, did all he could, conversationally and otherwise, to depreciate the work of the Jesuits.

The *China Mail* is equally strong in its denunciation of the conduct of Dr. Doberck. It says :

The language used by Dr. Doberck is quite familiar to all who have followed the unwise official career of that public officer. It may be deemed a somewhat remarkable thing that Dr. Doberck should have made a wanton and direct attack upon his scientific *confrères* by way of Washington because we have yet to learn that the Director of the Hong-Kong Observatory holds the appointment of Censor-General of all scientists in the Further East. Possibly the Doctor's presumption has grown to its present unseemly dimensions on account of the long period of lenient treatment he has received at the hands of the Local Government. At the same time, the Hong-Kong Executive have now a duty laid upon it, and the community will naturally look for the effective performance of that duty. The worthy and able Director of the Manila Observatory, who supplied this Colony for years with most reliable storm-warnings from the very cradle of these storms, needs no recommendation from or defence by Hong-Kong residents. We owe a huge debt of gratitude to the Fathers for their disinterested labours, and the Government here must see to it that justice is done to them and to their services. If Dr. Doberck has been guilty of a breach of the Colonial Regulations, we presume that point may safely be left in the hands of the Executive or of the Secretary of State for the Colonies. The ill-advised action of the Director of the Kowloon Observatory has, however, cast a slur upon the Government service and the community of Hong-Kong. It has also brought about the stoppage of one of the most important aids to our precautions against loss of life and property, both ashore and afloat.

The *Hong-Kong Daily Press* regarded the suspension of telegraphic typhoon warnings from the Manila Observatory as "a public misfortune," and suggested the presentation of a petition to the authorities of the United States by the insurance offices and shipping firms of Hong-Kong. It then proceeds to say :

Before the establishment of our local Observatory we were entirely dependent upon Manila for our warnings, and insurance companies' appreciation of the value of those warnings was evinced by their voluntary subscriptions to the expenses of the institution. Moreover, the Hong-Kong Observatory during the first few years of its existence, was also dependent upon the information supplied from Manila for the principal basis of its forecast, and up to the present day the public have regarded the Manila information and prognostications, as far as they went, with more confidence than our local forecasts. The information supplied from Manila has been very accurate indeed, a statement which we think will be borne out by all who have carefully watched the

typhoon movements. . . . The Colony is under great obligations to the Manila Observatory, and whatever decision may be arrived at as to the communication of storm warnings in the future we trust that steps will be taken to make amends to that institution for the offensive conduct of the Director of the Hong-Kong Observatory, and which, unless it be disavowed, will be a disgrace upon the Government and the community.

We omit extracts from the Manila press, since it could be fairly objected that it would naturally support its local institution. This objection cannot be raised with regard to the newspapers of Hong-Kong, for the writers were Englishmen in an English colony speaking against an English observatory in favour of one the Director of which was a Spaniard. Another objection might be raised however, namely, that in such matters the press does not always and invariably thoroughly understand the full nature of the question and its bearing, so we may be allowed to record the opinions of those who were more nearly concerned in the stoppage of the typhoon warnings from Manila, namely, the Hong-Kong merchants and shippers. These gentlemen, through the Hong-Kong General Chamber of Commerce, on hearing of the affair, immediately brought it to the notice of the Colonial Government in the following letter:

Hong-Kong General Chamber of Commerce,

Hong-Kong, March 21st, 1899.

Sir,—This Chamber has received a letter (with enclosure) from the Director of the Manila Observatory, of which the enclosed is a copy, and in which complaint is made of a communication addressed by the Director of the Hong-Kong Observatory to the Weather Bureau of the United States Government as seriously reflecting on the value of the typhoon warnings supplied to Hong-Kong by the Manila Observatory.

The experience of the Committee and of the commercial community is that the telegrams giving warning of approaching or expected typhoons furnished by the Manila Observatory have been most useful, and the Chamber and the commercial community would view their discontinuance with extreme regret.

The Committee would be much obliged if the Government will kindly favour the Chamber with a copy of the letter addressed by the Director of the Hong-Kong Observatory to the Weather Bureau of the United States Government.

I have the honour to be, Sir, your most obedient servant,

R. CHATTERTON WILCOX, Secretary.

Hon. J. H. Stewart Lockhart, C.M.G., Colonial Secretary.

To this letter of the Chamber of Commerce the adjoined answer was given :

Colonial Secretary's Office,

Hong-Kong, March 24th, 1899.

Sir,—I am directed to acknowledge the receipt of your letter of the 21st instant, and its enclosures on the subject of typhoon warnings from Manila, and to state that the matter is engaging the attention of this Government. I will communicate further with you in due course.

I have the honour, &c.,

J. H. STEWART LOCKHART, Colonial Secretary.

The Secretary, Chamber of Commerce.

Four days later the Colonial Government having inquired into the matter, disclaimed all participation in the sending of the letter of complaint to the American Weather Bureau, and replied to the Chamber of Commerce in these terms :

Colonial Secretary's Office,

Hong-Kong, March 28th, 1899.

Sir,—In continuation of my letter no. 485, of the 24th inst., I am directed to state for the information of the Chamber of Commerce that the request made by the Director of the Observatory to the Chief of the Weather Bureau at Washington, United States of America, for the discontinuance of typhoon warnings from the Manila Observatory was not authorized by this Government.

Dr. Doberck acted under the belief that he had for several years the necessary authority for his communication to the Chief of the Weather Bureau of America. His mistake has been pointed out to him. Intimation has been made to the Military Governor of the Philippines that the request was unauthorized, and a hope expressed that the order for the discontinuance of the meteorological information would be rescinded. The Military Governor has also been informed of the appreciation of your Chamber of the warnings sent from time to time.

I have the honour to be, Sir, &c.,

J. H. STEWART LOCKHART, Colonial Secretary.

The Secretary, Hong-Kong General Chamber of Commerce.

After the receipt of these letters the Chamber of Commerce forwarded to Father Algué, S.J., a message of condolence, at the same time expressing their dissatisfaction with the attack made upon him, and the hope that he would continue to send the warnings as heretofore. The letter of the Chamber of Commerce runs as follows :

Hong-Kong General Chamber of Commerce,

Hong-Kong, April 18, 1899.

Sir,—I beg to acknowledge receipt of your letter (with enclosures) of the 7th ult., in which you inform this Chamber that in consequence

of the Director of the Hong-Kong Observatory having addressed the Weather Bureau of the Government of the United States of America in very unfavourable terms relative to the Manila Observatory, accusing the Directors of sending "sensational typhoon warnings to the newspapers in Hong-Kong," instructions have been given you to discontinue the despatch of typhoon warnings to any place outside the Philippines.

Your letter was considered at the meeting of the general committee held on the 20th ult., when it was resolved to address the Hong-Kong Government on the subject before taking action, and copies of the letter with the replies received are now enclosed.

At the annual meeting of the Chamber, held on the 5th inst., the Hon. T. H. Whitehead then proposed the following resolution which was unanimously carried :

"The members of the Hong-Kong General Chamber of Commerce desire to convey to the Rev. Father José Algué, S.J., the expression of their extreme regret and dissatisfaction at the unjustifiable attack made upon the Reverend Director of the Manila Observatory, and to the consequent stoppage by the American Government of the telegraphic meteorological warnings from the Philippines. The members desire to place on record their high appreciation of the very valuable services at all times rendered by the Directors of the Meteorological Department of the Manila Observatory to the mercantile and shipping community in Hong-Kong and China, and their hope and expectation that in a very short time full justice will be done the Directors of the Manila Observatory by the acknowledgment of the immense practical value of their labours in the past for the public benefit and in the cause of science, and the restrictions recently placed upon them being speedily removed."

It only remains for me to convey to you and your colleagues the thanks of this Chamber and of the whole commercial community of Hong-Kong for the good service rendered them by the prompt and timely warnings sent by you ever since the establishment of cable communication between Hong-Kong and Manila, and which we cannot doubt have been the means of saving many lives and much valuable property. I must add in conclusion that it is the hope of the Chamber that the supply of this useful information will soon be resumed.

I have the honour to be, Sir, your most obedient servant,

R. M. GRAY, Chairman.

Rev. José Algué, S.J., Director, Manila Observatory.

During the whole of this time, appreciations of the good work done by the Jesuits in Manila were forwarded by all the Commanders of the fleets of the various nations then in those waters, while an English official, writing from Hong-Kong to Admiral Dewey, shortly after the cable which joins that port and Manila was disconnected, asks that the connection between

the two places be re-established, if he did not wish to be responsible for the loss of life and property *which would undoubtedly* result from the lack of telegraphic advices of typhoons from the Observatory of Manila.

Admiral Dewey himself, who had been stationed for several months in Manila Bay, frequently expressed his appreciation of the efficient work done by the Jesuits, and sent his congratulations to Father Algué.

The following letter was forwarded from the flagship *Olympia* in November, 1898.

Flagship *Olympia*,

Cavite, Nov. 2nd, 1898.

Dear Sir,—Rear-Admiral Dewey desires me to again thank you for your courtesy in giving him such complete information concerning your typhoon predictions, which he has in every case found to be correct.

Faithfully yours,

H. H. CALDWELL, Flag-Secretary.

Rev. J. Algué, Director, Manila Observatory.

In view of this unanimous request for a continuation of the so-called "sensational typhoon warnings," Father Algué opened communications with Dr. Doberck to the extent of sending him the daily observations, but not his deductions from them because he found that Dr. Doberck paid little attention to these, and as was hinted above, used them for his own predictions without saying where he obtained his information. Neither did Father Algué forward his warnings to the Hong-Kong press, lest Dr. Doberck might complain that he was trespassing on his territory, but he sent them to the American Consul at Hong-Kong, who published them in the press. The result of this arrangement is that the warnings fail to gain the degree of publicity they would secure if issued together with the report of the Government Meteorologist, but this as will be shown later, was not allowed, because it was said that this "would in many cases lead not only to contradictory warnings appearing in the same register, but also to the neglect by the public of warnings based on local observation."

This was the state of things that prevailed at the time of the last typhoon between Manila and Hong-Kong.

In 1905, the Hon. T. Sercombe Smith, the Colonial Secretary of the Government of Hong-Kong, addressed a letter to the Chamber of Commerce inquiring if they had any suggestions to make concerning the amelioration of the Weather Service of

the Colony and to this letter the Chamber of Commerce, after having sought the advice of the various shipping firms, replied thus :

Hong-Kong General Chamber of Commerce,

Hong-Kong, October 2, 1905.

Sir,— . . . Arrangements should be made with the Observatory authorities at Manila for prompt telegraphic advices of typhoons and atmospheric depressions in that region as with this information the value of the bulletin (Meteorological Register) would be greatly enhanced.

Finally I am to point out that, situated as Hong-Kong is with the splendid Observatory of Manila to the South, and of Sikawei to the North, it should be in a position to furnish the best information to shipmasters, and this end could undoubtedly be obtained by keeping in harmonious touch with the Observatory authorities at these places.

I have the honour, &c.,

J. E. BINGHAM, Secretary.

Hon. T. Sercombe Smith, Colonial Secretary.

To the last paragraph of this letter the Colonial Secretary replied :

Colonial Secretary's Office,

November 13, 1905.

Telegraphic advices about typhoons and atmospheric depressions are and have for many years been received from the Observatory authorities at Manila and are published by the American Consul-General here. But it has never been considered advisable to publish with the authority of the Observatory here, storm warnings received from other institutions which are not substantiated locally, as this would in many cases have led not only to contradictory warnings appearing in the same register but also to the neglect by the public of warnings based on local observations.

I have the honour, &c.,

T. SERCOMBE SMITH, Colonial Secretary.

Secretary, Chamber of Commerce.

We do not wish to comment on the above reply, but it appears very curious, when the consensus of opinion is all in favour of the warnings issued by the *other institutions*. It is all the more strange since there appeared in the *Hong-Kong Daily Press* of April 15, 1902, a letter signed by a "Master Mariner," complaining of the paucity of information received by mariners of the port of Hong-Kong. The letter went on to say that the warnings from Shanghai were *flatly refused* by the Hong-Kong Observatory.

When this was brought to the notice of the Chamber of Commerce, the secretary wrote to Sikawei asking if the statement were true, and for all other information bearing on the same subject. To this request Father Froc, S.J., Director of the Sikawei Observatory, replied with the following :

Zi-ka-wei,

May 2, 1902.

Sir,—In answer to your letter of April 22nd, I regret to own that in the opinion of all my predecessors the good understanding and friendly sympathy which exists between this Institution and all the other scientific centres in the Far East has been unfortunately lacking in our intercourse with the Hong-Kong Observatory.

It would be easy to show that the Government Astronomer has proved himself determined to ignore the work carried on here and even tried to deprive us of the favours of those authorities which kindly help us ; for instance when he endeavoured in December, 1891, to have all the meteorological telegrams to Zi-ka-wei stopped at a time as far as the I.M.C. were concerned. . . .

To sum up the present state of things in one phrase, as I had not many years ago with the approval of the officials interested, proposed to supply Hong-Kong with certain telegrams from the north, I received the following characteristic answer from the hand of one of the staff :

“While thanking you for your kind offer, I regret that I am not at liberty to conclude any arrangement with you.

“I have, &c.

“Father Froc, S.J., Director, Zi-ka-wei.”

It would take us too far afield to give an account of the attempt of Dr. Doberck to stop the meteorological telegrams to Sikawei ; but it is clear from the letter of Father Froc, that the Hong-Kong Observatory was unwilling to receive typhoon warnings from the Jesuits at Sikawei.

These are some of the facts which the Court of Inquiry will have to consider in its examination of the causes which led up to the non-prediction by the Hong-Kong Observatory of the typhoon of September last, and facts that will have weight in the framing of the final report.

ROBERT E. BROWN.

Sun-dust.

"Human love requires to be grounded in the sensitive nature, in order to give counterpoise and reality to its spiritual heights. What if the love of God demands even a deeper foundation in the *unspiritual*, and in the junction and reconciliation of 'the Highest with the lowest.'"

Coventry Patmore.

SINCE Arthur's visit to Chilworth, a great number of events had succeeded, for Hugh, to several empty months spent in considerable depression, so that in the May of the following year he found himself established by Lady Trenacre's sick-bed, in a state of no little bewilderment.

First, only a short time after his abrupt return to London, Arthur Trenacre had equally suddenly declared that Charles Street had now become impossible, and had moved into rooms of his own. There he had for some time worked erratically, but with always less intensity, and Hugh had been shocked at the story told by the growing looseness of his cousin's cheeks and lips, the shadows and little lines closing round eyes and nose and mouth, and the total absence, now, of any effort to repress irascibility or the moodiness that alternated with it. He was extraordinarily distressed, but not in the least surprised, when in the early spring Arthur left London—for Paris, it was known, but nothing more—and gave up all idea, it would seem, of the diplomatic service.

Following close upon this, had come the death of Hugh's uncle, whose heir he was, and Hugh now found himself, with no whole-hearted satisfaction, the head of the family, and Viscount Eck and Ecclesleigh. The worries incident to this change of position were always present to his consciousness like an irritating Eastern tune, he told himself complacently, drummed out in the noisy bazaar beneath the lustrous purple of the night, for he was still sophist enough to find amusement in thus rhetorically expressing to himself the results of his introspection; and it struck him as anomalous, as an Oriental

mixture of squalor and starlight, that all this should have to synchronize with the really dominant event of his existence. For he had now learnt what had really been, two years ago, his feeling for Marion Trenacre, by indubitably falling in love, this time, with a girl friend whom his aunt Susan's illness often brought to Charles Street. Like many of Lady Trenacre's circle, she was a Catholic, and Hugh wondered at the curious fate which drove him Romewards even in his *affaires de cœur*, and reflected with exasperation that should he become a Catholic himself, society would infallibly put his conversion down to the exactions, or at least to the influence, of his *fiancée*. That is, if he was lucky, he reminded himself. But he had little fear of Jean Rothesay's response.

Meanwhile Lady Trenacre was very ill. Sister Marie Paphnuce des Saints Anges, as Marion was now rather comprehensively styled, had spent the autumn with her, had gone back, on the occasion of a temporary improvement, to Paris, and had there fallen ill herself, so that her return became out of the question when Lady Trenacre began to pass into the weakness which everybody saw to be final. Next to Arthur, Hugh had always been her favourite nephew, and now that business kept him largely in London, his visits had become daily, until he had actually, on his own suggestion, appropriated one room of the lonely house where only Lady Trenacre and the Sister who nursed her now lived, and was constantly at his aunt's bedside. Often he read to her, or told her scraps of family news; but increasingly would she wish him simply to sit there, in the warm afternoons and lengthening evenings, silently keeping her company as far as might be on the journey which must always, in pure honesty, be travelled quite alone.

Nor did Hugh find any difficulty in helping her as she wished, though it must be confessed that the position was again rather anomalous for a quite active and normal youth who had just succeeded to a peerage, and was also hopelessly in love for the first time in his life. Jean must needs be of an understanding soul, were she not to deem her courtship somewhat unconventional, nor be jealous of the long hours spent in the sick-room. Possibly Scotch second-sight was there to aid her, and she was quite content.

Anyhow, Hugh was finding his aunt's room extraordinarily kindly and soothing, the big front bed-room, overlooking Charles

Street. Perfectly, he always thought, did it express her. The walls were striped with delicate grey and silver, and the touch of warmth was given by a line of flushed gold and pink that ran in a quaint filagree across them. The pink returned again and again; in the silk curtains, the prevailing tints of the carpet and upholstery, above all, in the splendid, regal carnations, lifting their opulent heads from tall green vases. But they were roses that Lady Trenacre always had at her bedside; and rose-pink, in little knots and ribands, flickered all over the quilt—a real luxury, French grey in tone, and of a silk with a fine crinkle in it, and edged with misty lace. Though blinds and curtains would both be drawn on these May afternoons, you were always conscious of the strong sunlight outside, the exciting London sunlight, so different from the calm weather of the country. Mostly the ubiquitous light was subdued, and sent back only dim glints and reflections from the silver photograph frames, everywhere covering walls and tables between the little book-cases. But here and there a ray entangled itself and blazed in the cut-glass or silver sparkling on the dressing-table or on the invalid's table drawn up beside the bed, or was flashed back from the great brass bedstead itself. That invalid's table had its fascination for Hugh. Its wonderful furniture of luxuries and devotion; its scent-bottles, silver-stoppered; its roses; its vellum-white prayer-books; its glittering garnet rosaries; its three little silver statuettes. To Hugh really it was a revelation. Among these varied objects, symbolical, it would seem, of contradictory principles, of conflicting ideals, his aunt's mind moved perfectly at its ease. Turn by turn, her eyes travelled, and her conversation, from flowers to Missal, from the silver St. Anthony to the photographs of nieces and grand-nieces and countless little cousins, from the fine lace of the quilt to the white and black crucifix above the fireplace, strongly marked out on the faint tints of its background. In a sense, she seemed to have achieved what he was struggling for so hard. *He* could understand, he told himself, the service of God *or* that of the world; he could understand leaving the world for God, and actually strove at times to do this. He could also appreciate the *use* of material things, even luxuries, to supply one with the nobler idea, the heavenly thought, on which the mind would then fasten, abandoning the coarse fact which had helped it to rise. He could watch a lark, shooting skywards, ecstasied with sunlight and song, and think quickly

of the soul tearing her way of delirious happiness to the home that is God's heart; but to think of this, he must forget the lark. When the sea receded before his eyes into misty blueness, inexpressibly calm and deep and flawless in the sun, it was easy to say Good-bye to what he saw, and reflect upon, and feel, the profound peace and glory and silent life of God before creation came. But what he longed for, was the knowledge, the inclusive vision which should embrace both terms, in which lark and soul and God, pure sea and the Divine Essence should all survive, each in its proper place; each only adequately known, even *as itself*, because known in relation to, in connection with, God. There should be no chasm between the symbol and the symbolized. God was the only thing symbolized that could be *in* the symbol too! And this, he thought again, yes! precisely this had been the triumph of the old woman who lay so quietly in this sick-bed, with the lace and cloudy silk round her head, and the thin hand, gorgeously ringed, resting on the quilt. She deliberately had enjoyed that world! The rings and the rich quilt were all worked up into her voluntarily assumed position, were accepted, nay, claimed without the least timorousness. The many servants, here and at Trenacre, gave unhesitating obedience to her quite unhesitating commands, and loved their autocratic mistress. The lads whom her favourite mode of charity was educating for the priesthood had found themselves treated, on their regular visits to Lady Trenacre's house, with all the affectionate respect which their position demanded; yet this itself contained some remorseless, though not cruel reminder that awkwardness, carelessness, and still more self-centeredness in all its forms, bumptious, complaintful, pietistic, must have no place in the man who was to win her approbation, as well as her help, in his training for high things. And though they had trembled at the prospect of the visits, yet their memory was pleasantly bracing, and made for manliness and courtesy, and earnestness instinct with a fine sense of humour, and their benefactress' name came naturally to their prayers. Most of all Hugh marvelled when, at the foot of the bed, a door would be set open, and Lady Trenacre could see straight down to the altar in her tiny chapel. The Blessed Sacrament was reserved there; and Hugh felt almost stifled, at times, in his sense that he was between two atmospheres; that, in his efforts to live in both, he risked suffocation in a vacuum of interspace set between the air of the clear, scented

bed-room, where, for all her prayers and aids to prayer, his aunt seemed ever the dominant, the human figure, and that of the chapel, with its dark hangings and jewelled window-tracery, its dimly outlined statues, and its still lamp. When he was in one of those two worlds, the other, if he looked towards it, seemed tilted, rickety, awry, and himself giddy at the thought of it, and near falling. Surely, the only possibility was to live either by this *or* by that! And the afternoon sunbeams, filtering in through the curtains, made him tingle with the sensation of the gay light outside, pouring through the parks, flashing quickly in the wheels of carriages, drawing up the familiar sharp smell where water-carts had passed. The same sun, which, away at Trenacre, was waking into strong colour and perfume the great field full of clover and sorrel and yellow and white flowers—but the clover predominated, he remembered—which came within a few yards of the solid grey house. The same sun which, as the year grew hot, would draw the curious haze, full of tawny lights, and more often to be seen nearer London, over Aunt Ethelinda Exminster's huge elms, dimming the greens and blues into wide surfaces of light and shade, though through the shallow vapour the leaves still glistened and birch-trunks shone like silver, and beneath, the scorched grass showed a tarnished gold. How real all those scenes were! how innocent, how desirable, and how ready to his grasp! Yet he knew, and always more distinctly, that the world of the tiny chapel, dark and gorgeous, was as real, as obtainable, and far more necessary. For, as he again and again told himself, he must be a puzzle to himself even in his religion. He could not become a Catholic, if become one he must, in the proper way. Indeed, he owned himself almost irritated, when one of the usual paper-arguments seemed really conclusive. For the most part he was rather pleased than otherwise to find himself growing irretrievably convinced of the truth of the Catholic reading of the universe quite apart from formal logic or even cogent use of history or Scripture. With great docility, and certainly recognizing to the full their intellectual soundness and dialectic value, he read through the passages in Fathers and in more modern works that his aunt's confessor indicated to him, but he avowed that far more masterful was the always increasing knowledge of himself and his own needs, possibilities, imperfections, that almost constructed before his eyes the religion which *he* needed to make himself full man.

An edifice which would have been a mockery, had objective truth nowhere corresponded to it: but which, since believe that he was so mocked he could not, must certainly exist in actuality, and which to find must now be his endeavour. There had been a boy at school, he remembered, for whom a friend had asked his care, but whom he loathed. The boy was stupid and shy, to mere lack of initiative owing probably much dingy virtue, but possessed of a monomania, Hugh had thought, for Romanism. One caught him slinking out of churches, haunting the Catholic repository; even a house in which lived, he had been told, Roman Catholics, seemed to hypnotize him as he passed it. Arthur, unusually tolerant, said he seemed a worm which might easily turn, some day, into something rather fine, and took the lad out to tea. But he returned fuming at his priggish awkwardness, and Hugh called him a fool for his pains. "The fellow doesn't know anything about the business," he said; "he's beastly ignorant, and if he argues he simply talks rot." Indeed, when once, by some strange chance, the world caught hold, at last, of the boy's will, he completely threw up religion, which had been flourishing nowhere else—though there how marvellously—brightened up considerably, grew vicious, ill, and died before he was twenty. Hugh felt, half-nervously, that his own religion was growing out of will, if only because the intellect seemed so easily, so ineffectually and valuelessly, convinced; and yet, were there two wills? He had the wish to believe, the belief that to believe was necessary; why then was belief not there? God: self. That at least was fundamental, perceived, verified. God and self real; and the rest, real enough if you concentrated mind and heart there at the expense of God and self; but dreamlike else, illusory perhaps, and doubtful whether constructed by that now real self or not, and really of little importance on either hypothesis. But then, Self imperfect! Self not merely negatively finite, but warped, twisted, resisting God! *sinful*; that he recognized, and humiliation was the two-edged sword, that divided "soul and spirit, and both joints and marrow" within him. Hungering for rectification, he found satisfaction beyond his dreams in the sacramental system; the continual back-twist towards the right, painful yet sweet, of penance; the identification in the Eucharist with unity and indefectibility itself. And throughout, the tender leading of the timid, baby-soul by the Church's strong and motherly hand, by her very

exclusions, her checks constantly imposed on even legitimate thought and conduct in the interest of the many whom it was her great work to perfect into One, the Authority now governing the very soul which had first exacted it. His life *demand*ed Catholicism, and yet, try as he would, the electric current (as it were) could not establish itself, he *could* not become what he felt himself dying for—his *real* self, that is, which he had now sighted and might henceforward not reject, under pain of being no longer able to live even with the self that once might have been enough; that might in great perfection have ruled out there, in the English sunlight and unreflecting simplicity. So, while he still went dutifully to church on Sundays, he deliberately absented himself from the Anglican communion service, spending an equal sum of time and prayer by himself at home, and giving his money wholly to Catholic charities.

Lady Trenacre had at first showed marked hopes that he would soon be reconciled to the Church. It seemed to her his clear duty; and she found it hard to understand (and himself he found it impossible) the spiritual barrier still remaining between her nephew and conversion. Duty to her was always clear; she would have condemned herself for failing in her duties as hostess and great lady, no less than as faithful daughter of the Church, just as she would a priest who was worldly, or again, no gentleman; or a Religious who was ready, on her account, to forget his poverty or Rule; or was childish, or cynical. Such an one had oftentimes been treated by her with disconcerting candour. But now that death seemed standing so near to her, the anxiety seemed to have passed for the most part; she lay quiet, looking at the Tabernacle, or listening to the Gospels read to her by Hugh, or the story of the clear Apocalyptic heaven, lit by the glory of God's Lamb and of His martyred saints.

So Hugh no longer had the torturing consciousness that his soul-paralysis was making that death-bed troubled. Yet, it was with a pang that he realized what a record of heart-crucifixion, of starvation from all in earth which could poison the flower planted by God's own hand in earth, and from earth drawing its very strength to reach heavenwards, must have merited that extraordinary quiet, that detachment even from the holiest loves and triumphs, at the end. The Holy Sepulchre was peaceful, and in church the altar was very still; but both had their tale of Calvary. Once in his eyes he revealed his soul clearly. The

thin fingers, with rings loose upon them, clasped his own. "You are a good man, Hugh," his aunt had said. "Keep a brave heart, and remember that I am quite happy about you." He had smiled, then; how was this, that his manhood needed strengthening from an old woman who was dying?

But once he was startled. Suddenly, as he sat there silent, Lady Trenacre's hands plucked nervously at the coverlet, and as he looked, her face fell into dismay, and tears overflowed her eyes.

"Arthur . . .," she said, and turned her face away from Hugh.

Almost at once she recovered herself.

"Directly I am gone, dear boy," she said, "for you mustn't leave London now—you must go to find him in Paris and bring him back. I had hoped—so much—you know he was like a son. . . ."

And again the tears broke into her speech. Hugh knew all that she did not say. He knew of, and in imagination could see, that nursery at Trenacre where death came twice, leaving the elder boy until he, too, just before his manhood, had been shot in Egypt. He could see those two little white coffins, carried forth with glad cries of Alleluia and of triumph-psalm, to the vault. Were they consolation, he wondered, for that later coffin, black, and the blacker for the awful fear for the sad soul whose erstwhile prison it carried to the earth? Hardly could they be comfort, for their innocence was scarcely of their merit, as the sin was of that elder lad's demerit; but in Arthur had seemed comfort,—and now he too. . . .

"You will see to the house, Hugh," she went on. "You know that if anything were to happen . . . if Arthur . . . you would have it. But keep it for him, and he will come back. Oh yes, he is sure to come back. We must not doubt God's love."

And in the midst of this sorrow, in this *impasse*, Jean Rothesay consented to become his wife. But the engagement was to be kept secret. Only Aunt Susan was told. Very weak now, she could only smile her intense happiness to the girl and boy—he was still but a boy to her, as he knelt there with her hand gently patting his. And Hugh could only wonder at his own soul-darkness, or rather impotence, his *will*-paralysis—for clearly, clearly, faith was chiefly will, since intellect had long ago capitulated,—at his darkness and coldness in spite of the double love that shone and glowed so near him now.

Very soon after this Lady Trenacre died ; and Hugh, to his amazement, almost immediately realized that the spiritual barrier between himself and conversion had vanished. At present, it seemed to him inexplicable that he had not long ago been received. He appeared to have had no motive for delay. And yet he knew himself guiltless. And stranger still, he felt none of the revolt, the bitter indignation, which might have seemed so natural, that this had not happened before Aunt Susan's death. He never was tempted to rebel against the seemingly senseless sacrifice demanded of her. With the free gift of faith in the Church, in *Christ* as a whole, had come the detailed confidence that all had been well, that an infinite wisdom had been guiding him in her regard as well as in his own, that God's love could in all things be trusted.

Full of this conviction, he was reconciled with the Church at once, and the day before starting for Paris, where he felt sure, now, that the best was to happen too for Arthur, he announced his engagement to the world. Jean was herself in Paris ; so his departure from London at such a time had nothing either unchivalrous or mysterious about it, and further, he could visit his *fiancée* at her hostess' rooms at the Hotel de l'Opéra without disguise of circumstances. Jean was staying with an old friend of her family's, Mrs. Wynter, a widow, and not a Catholic, though constantly seen in Catholic circles. It was only on the day after his arrival that this lady's carriage passed him as he was making for the convent where Sœur Marie Paphnuce des Saints Anges was expecting his appointed visit. She hailed him, and picked him up ; and drove direct with him to the convent, where to his immeasurable embarrassment, she insisted on visiting his cousin with him. He had counted on solitude, for he had not only to tell Marion of his engagement, but to ask her advice about his search for Arthur.

They were shown into the small parlour to the right of the portress' lodge, and waited for Sœur Marie Paphnuce. The walls were washed with a bright and pious blue, which reflected itself in the polished floor. Little mats of rush-work, sea-green and purple, were primly set before the chairs : these were arranged along the walls ; and in the middle of the room was a table covered with a cloth of vaguely ecclesiastical pattern. [A statue of the Blessed Virgin, representing the famous apparition which had occurred in this convent, stood upon a bracket. Dyed grasses in two vases of black glass,

diapered with gold, flanked it: and opposite stood another small statue of St. Vincent de Paul with a baby in his arms. The door, itself glazed, though curtained with muslin, faced the large window through which the chapel roof was visible. In one corner stood a cast-iron stove.

Marion came in.

Again the dominant thought was, for Hugh, that she was quite unchanged. Not that she had the air, in any sense, of a woman of the world or even, quite, of the wholesome country girl that he had known. Rather was it that precisely the same steady intention, the same clear, willed readiness to live by the call given here and now, which had always animated her extremely frank and straightforward existence, shone in her eyes as of old, and directed her brisk and never unnecessary movements. Clearly, for her again, there were no two worlds; it was the obedience to the same motive power that made it equally simple—one need not say that it was ever easy—to live here or there. Without the least difficulty he could imagine her ruling Trenacre, adored as ever by tenantry and servants; and equally it seemed perfectly natural that she should be here, grey-clad, white-capped, shaking hands quickly, bringing the chairs out of line, saying that the Reverend Mother would be down in a moment.

"This is the first time," said Hugh, "that I've seen you really in your war-paint."

"And I you," she answered, "since you've mounted the heights. I salute you, M. le Vicomte." And she curtsied profoundly. "May you be very happy, Hugh."

Her voice grew gentler for a moment, and Hugh had not the least doubt, and she knew he had not, that she was in reality referring to his conversion, which she hesitated to speak of openly, because of Mrs. Wynter. Marion was wondering why she could possibly have come to see her, and why Hugh, if he was responsible, could have been so silly as to bring a companion. Hugh himself scarcely knew how to proceed.

But Mrs. Wynter had not reticence for a chief quality.

"But dear Hugh has such a piece of news for you, dear Miss—is that right? no, of course not; *ma Sœur Marie*, is it not? Yes. So many thanks."

Marion looked inquiringly at Hugh.

"Yes," he said, rather awkwardly, "Jean Rothesay has promised to marry me."

A delightful picture of Hugh's fidgety adoration in the old days, of his puzzled, irritable eyes following her at dances when they both were passing from childhood into the older world, rose suddenly before Marion. She sprang up, ran to Hugh, and kissed him on both cheeks in energetic and cousinly wise.

"And you came to tell *me* that, you ridiculous boy?" she cried.

It was precisely at this moment that the Reverend Mother came in.

Her look of amazement was so profound that Mrs. Wynter felt sure that Marion had done something really wrong, and flung herself into the breach by yet further bewildering the old nun (whom she did not know) by an effusive greeting. Even Hugh said to himself that 'Marion was going it rather strong.' But the Superior was so perfectly aware of the true value of the English sister, and each nun was so accustomed to the sound common sense of the other that they were really by far the most self-possessed people in the room.

Marion introduced. "Madame Wynter," she said, "*et mon cousin, qui vient de devenir vicomte.*"

The Reverend Mother smiled with polite interest, exactly as she might have done on hearing that Hugh had just kept his twenty-sixth birthday.

"*Et en plus,*" went on Marion, "*qui vient de se faire catholique.*"

Hugh was touched to see the old nun's eyes fill with tears. She bowed slightly.

"*Mes félicitations, Monsieur,*" she said.

"And he's just engaged to be married!" went on Marion triumphantly.

Mrs. Wynter, in her character of temporary guardian of the bride-elect, bridled and preened herself.

Reverend Mother leaped at the offered conclusion, though disconcerted for a moment by the obvious disparity of age.

"*Mes félicitations, Monsieur,*" she said again: "*Vous êtes bien heureuse, Madame.*" And she bowed to Mrs. Wynter, wondering at the brilliancy of this affianced widow.

Hugh gasped; and Marion's shriek of laughter, in which the nun and Mrs. Wynter soon could join, set everyone at their ease. The Reverend Mother chattered volubly, Mrs. Wynter telling her how "Miss Rothesay belongs to *your* Church, dear

Sister ; and Lord Eck has become a Roman Catholic too. So dear and considerate of him ! Jean is a lucky girl."

Reverend Mother felt she could not grasp this subject.

"But the tea !" she exclaimed. "The English cannot pass themselves off as the tea. And the Sister Mary Rose who doesn't bring it ! Ah, the novices !"

But soon the tea arrived—tea inky black, and served in thick china bowls, sugared strongly, and as strongly flavoured, the Reverend Mother carefully indicated, with the best rum.

Mrs. Wynter gave a little scream.

"How lovely !" she cried. "But dear Reverend Mother, do you know, I *don't* think I'll take more than just one little glass of that lovely green liqueur. And some of these dear little cakes ! How delicious. How is it that *all* Roman Catholics I've met are so greedy ? How indiscreet of me ! But then it's so sweet and human of them, I always think ! As I always say to dear Jean, I do so envy her her Friday dinners ! It puts a cook on her mettle, doesn't it, to serve the dinner so that you can't really tell the *difference*. Yes. There was an arrangement of fish and white of eggs that really made me think I was eating chicken *fricassee*. So clever."

At last Marion and Hugh were together. Marion insisted on Hugh's taking some tea, so as not to disappoint the Reverend Mother. She condescended, however, to send for milk ; but even this arrived hot, and she trembled with laughter as she watched Hugh's efforts to drink the scalding concoction from his bowl.

"Be good, sweet maid, and let who will be pleasant," he misquoted between the sips. "You're intolerable, Marion. You've never treated me so badly before. That's because you've become a holy nun. You've no heart. Horrid girl."

But Mrs. Wynter was proceeding.

"Yes, he wasn't exactly my *confessor*, because I don't belong to your Church, you know ; but he was a dear man, and I always went to him about everything. And now he's gone to live out at their place near Mortlake—that's just outside London—so as to be near all the polo, no doubt. I don't know if you have polo in France—like hockey, you know, only horses—and Ranelagh and Hurlingham. So delightfully human of him, I thought. Yes : a dear man."

The Reverend Mother was completely bewildered, but there was no likelihood of Mrs. Wynter's conversation flagging. Hugh

and Marion looked across at the curious couple, the little grey nun, and the woman of the world, in her billowy green dress, elaborately inset round neck and wrists and skirts with fawn-coloured chiffon, her great hat, tilted forward at the right angle by the pile of exotic hair, nodding and dancing its violet plume in all-but collision with the nun's coif. And she poured forth in rapid tones the impressions made on her by her Catholic experiences. She made a new experience, too, for Hugh; this loud-voiced woman who came thus to close quarters with the faith his own life had exacted, curtseying to it, smiling, holding affable society discourse with it, recognizing in it its "humanity," reading out of it all else, in fact; and finally flouncing out of its sight and memories as easily as she would have left a guest, whose acquaintance was worth no cultivation, at one of her great "at homes." Was then the subjective sanction not universal? Had *her* life no exigencies, felt by mere force of living, no instincts to be released by circumstance, which should lead her to recognize the great actual system of the Church as that which her humanity too had been clamouring for, even to be fully *human*? If those same needs were not in human nature as such, but only in this or that individual—"in me," of course he said to himself—what becomes of the Catholicity, the *world-embracing* claims? He sighed, and turning to Marion, determined like her, at least, to live the life of faith, realizing already that the extraordinary gift of being *able* to believe, given suddenly after Lady Trenacre's death, must surely bring its responsibilities with it, must *demand* the imposition of its deductions as duties, even should the intellectual light become obscured; a light so much clearer in the old days, perhaps, before the mysterious beacon (that did but darken the skies of reason into midnight), had been lit by a Divine hand. And as he looked at Marion, he saw that her eyes too were full of tears.

"I know why you're here," she said, quite quietly. "You've come to look for Arthur. We must trust God. And it oughtn't to be difficult. I've often heard of him." And she told him where best he might expect to meet him. "You see," she said; "we get to know those parts of the town very well, by visiting. Yes, *sola fides sufficit*."

And she looked out to where, through the window, the chapel in which the great Apparition had taken place showed its blunt outline. And triumphantly Hugh felt, once more, that he *had*

here come to the "household of faith;" he had now the all-unpractised power of ultimately living in the two worlds, of holding in his grip Trenacre, and Charles Street with its sunlight, and the world which contained lives like Mrs. Wynter's side by side with the Force which had always motived Marion, which had gently conquered himself, and against which Arthur had broken himself. How would it deal with him henceforward? And once more he found himself face to face with that undoubted *Person* in the universe, whom he had first surmised at Exminster House, when Marion's vocation had been mentioned to him, and had, for a moment, faced and captured on the terrace of Montmartre. Yes, and it was that Person, that universal Christ, exacted and recognized, who was now to be *used* in life, as Marion was using Him, as Lady Trenacre had used Him, passing easily backwards and forwards through objects only not contradictory because He was in them, only not disparate, because He bracketed them; rewarding them for their harbouring of Himself, by taking them up in some sort into His own being, making all things perfect into One. Was it possible that any should be strong enough—that Arthur's wilful weakness should have power to stultify even the least part of the whole which that Christ was building?

JAN DE GEOLLAC.

The Society of Jesus and Education.

[The series of papers of which the following is the second was originally delivered to an audience of Jesuit scholastics at Stonyhurst. This will explain and must excuse their exhortatory tone. They are made public in the feeling that they contain matter which may be of interest to a wider circle of Catholic teachers.—ED.]

II. THE CONSTITUTIONS AND EDUCATION.

WE began our examination by laying it down that St. Ignatius himself was very far from being what the modern world would call a learned man. In some sense he was not even an educated man. What is more, his attitude towards education was a very different one from that assumed by great educators to-day; and if his claim to be a great educator is to be made good, it must be on grounds very different from those of others whose names are conspicuous in the history of education. For with all his advancement of education in the event, there can be very little doubt that from first to last he looked upon it as a secondary matter; indeed, in some sense as a very dangerous serpent which, if he were not careful, might some day turn on him and bite him.

But this very mistrust, which would have made many a man of smaller mind an enemy of the movement, was to him a principal reason to induce him to grapple with the hydra; and his ultimate success was found, not in its death, but in making it more alive than ever. He was great because of his tremendous vision; and he educated well, better than any other, because he knew how to impart to his disciples the same grasp of the reality of life that he himself possessed. He lifted those he trained out of the bondage of their immediate surroundings. He taught them to see the true relation of one thing to another, of the present to the future, of education to the work in the world which a man must one day be prepared to do. He widened the meaning, ennobled the significance, raised the level

and deepened the foundations of education itself and the educational profession ; in this way, as in so many others, he both set a check to an evil of his day, the fast-growing spirit of pedantry, and by his example gave a stimulus to the movement which at the present time seems to be doing most for what is really best in the education of the world.

We have not finished with St. Ignatius yet. It still remains for us to see how far his principle was modified or adapted by the lessons and exigencies of his time and circumstances. At the outset, we have seen, he had little or no intention of undertaking the work of public education as such ; the most he contemplated, and the most that is expressed in the first Apostolic Letters concerning the Society, is the catechetical instruction of children and the poor. For this work, and for the other works his Order might accept, he had hoped to find recruits in plenty from the recognized centres of learning. When he had secured them, he had thought to make it his chief business to check rather than to advance them in their studies ; rather to warn than to encourage them in regard to the weapon they were wielding.

The effect of this training is well illustrated in the person of St. Francis Xavier. Let it be remembered that he had himself been a devoted student, that he had set his heart on a career of study, and that the only influence which had altered his intention was his intercourse with St. Ignatius. Of all the first followers of the Saint, Francis Xavier would have seemed the one most fitted to inspire and direct a college or a University. Nevertheless, it was Francis Xavier whom Ignatius devoted to the heathen ; and it was he who, writing from India in 1543, thus expressed his mind on the subject of learning :

It often comes into my mind to go round all the Universities of Europe, and especially that of Paris, crying out everywhere like a madman, and saying to all the learned men there whose learning is so much greater than their charity : " Ah ! what a multitude of souls is through your fault shut out of Heaven and falling into Hell ! " Would to God that these men who labour so much in gaining knowledge would give as much thought to the account they must one day give to God of the use they have made of their learning and of the talents entrusted to them ! . . . They labour night and day in acquiring knowledge, and they are very diligent indeed in understanding the subjects which they study ; but if they would spend as much time in that which is the fruit of all solid learning, and be as diligent in

teaching to the ignorant the things necessary to salvation, they would be far better prepared to give an account of themselves to our Lord when He shall say to them: "Give an account of thy stewardship!" . . .

In such words as these does the former scholar of Paris express his mind on the subject of studies; and in doing so we cannot but believe that he echoes the mind of his master, Ignatius. Nevertheless, it must not be supposed that he failed to realize the value and significance of learning. More than any other Superior of a mission he clamoured for learned men to be sent out to help him. As soon as he made his way into a new country it was with the intellect of the place that he endeavoured at once to grapple. Lastly, in the very year in which the letter above-quoted was written, he opened in Goa his school for extern students; which school was, perhaps, the first of its kind opened by the Society anywhere in the world. At all events, it is the first mentioned by Polanco in his *Chronicon*; and Polanco was wide awake to the growth of the educational movement.

Had the supply of men of the calibre and acquirements of Francis Xavier and his first companions been abundant, there can be little doubt that St. Ignatius would have waited long before he formally adopted education as one of the undertakings of his Society. So long as the number of his followers was strictly limited—which was the case even after the second Approbation of the Order—he was able to secure a continuous supply from without. Soon, however, it became widespread; its numbers were permitted to increase, as it might seem best for the greater glory of God; demands were made on every side for its members, and at once it became apparent that unless he began at home to manufacture what was wanted he could not hope to meet those demands. If he was to maintain a supply of apostles according to his mind, he must be ready to take likely candidates at whatever time of life they came to him; if they were still immature, still deficient in learning, he must himself supply what was wanting.

He accepted the inevitable, but not without some anxiety; a fact which is sufficiently manifested in the Constitutions of the Society, written entirely, and after much thought, by himself. In these Constitutions, when he comes to that part which treats of studies, so much does the necessity of making the concession prey upon his mind, and so much does he see it

to be an alteration of his original design, that he seems to consider it demanded of him to justify his action in a special Introduction. There he writes :

Since the purpose for which this Society is founded is to help the souls of its members and its neighbours to that end for which they were created : and since with this object in view, besides example of life, doctrine and the power to express it are also necessary ; . . . we must now treat of the edifice of letters and of the manner of making use of them ; whereby they may conduce to knowing better and to better serving God our Creator and Lord.

For this purpose the Society accepts Colleges, and sometimes even Universities or general studies, in which those who have given a good account of themselves in the houses of probation, and have not yet arrived at that standard of learning required by the needs of our Institute, may be instructed in it, and in other matters which help to the succouring of souls.

This is part of the original Introduction. But he is by no means satisfied with it ; his misgivings are not yet set at ease. With that characteristic patience and thoroughness which were his, he looks for further reasons to justify his action, and he finds it necessary to re-write his mind in a still more detailed footnote. The footnote, with an almost apologetic ring running through it, is as follows :

Since the scope and end to which this Society tends is, while traversing various parts of the world under obedience to the supreme Vicar of Christ our Lord, or to the Superior of the same Society, to preach the word of Christ, to hear confessions, and to employ whatever other means it can, under the influence of divine grace, for the helping of souls ; it has seemed necessary, or at all events most according to right reason, that those who are destined to enter it should be men of uprightness of life and of skill in learning suited for this office. And seeing that the number of men who are at the same time God-fearing and learned is found to be small in comparison with the number of those who are not ; and that out of these few the greater part would be glad already to rest from the labours they have undertaken ; we recognize that it will be a very difficult matter for the Society to be increased by means of men of this kind, I mean such as are both God-fearing and learned, on the one hand because of the great labours which its Institute imposes, and on the other because of the great self-abnegation it demands. Accordingly it has seemed to us all, who were desirous of its preservation and increase to the greater praise and service of God and our Lord, that another course must be followed ; that, namely, of receiving young men who by their good moral

character and natural endowments offer hopes of developing into men at once upright and learned for the tilling of the vineyard of Christ our Lord : hence, also, of accepting Colleges under those conditions laid down in the Apostolic Letters, whether they be within or without University centres ; and, indeed, if they be in Universities, whether those Universities be committed to the care of the Society or not. For by this means we are persuaded in our Lord that it will be for the greater honour of His Divine Majesty, if the number is increased, and the progress in virtue and learning secured, of those who devote themselves entirely to that honour.

It seems scarcely possible to mistake the significance of this double Introduction. It is a protest, neither more nor less ; an after-thought suggested by experience, a mature conclusion arrived at after much consideration ; the recognition of the necessity of making a radical change by one who was by nature averse to radical changes ; but a change which, once it is adopted, must be taken up and carried through with energy, inasmuch as the very life of the Society was seen to depend upon it. Still, even so, it is an adoption of something very different from that which we ourselves understand by education. Not a single word is said concerning colleges in our sense of the term, not a word about the training of others. St. Ignatius finds it needful to justify no more than the change which, at the moment when he writes, he has in mind ; and that is simply and alone the education of future members of the Society. It is true that in the course of this Fourth Part of the Constitutions, as it is at present arranged and printed, regulations for the management of extern students are given. But these regulations, as we now know beyond any doubt, were a further after-thought of St. Ignatius and his advisers ; they were a further outgrowth, another necessary concession, added to the rest when the first had already been made.

At first, then, there can be no doubt that the education which he took in hand was that of his candidates for the Society of Jesus, and no more. One might go further and say that in the beginning he declined to accept even that responsibility. To imbibe the best education it was needful to drink at the fountain-head, and at the best and most abundant sources ; he had learnt that himself from his own long experience, and men like Xavier, and Laynez, and Salmeron, with all their individual strength as professors, were not likely

to oppose him. He preferred, accordingly, that his sons should be educated at the great centres of learning rather than at his own hands; at home he was content with supervising. So soon as they had been accepted and found worthy to be trusted, even before their two years of probation were over, they were scattered abroad amid the various Universities of Europe, Paris and Louvain, Lisbon and Salamanca; all that he counselled, and endeavoured to secure, was that in these various centres they should be allowed to live together.

Gradually, however, the numbers of these students grew; growing in numbers they needed to be more securely safeguarded, and to be better organized. To scatter them too far afield, or to send them to attend the lectures of outsiders, became less and less feasible; on the one hand the lecturers themselves were not beyond suspicion, on the other it was felt that the Society itself was fast developing an educational character of its own. Added to this was the persecution which was already beginning to arise, and which, in particular at Louvain and Paris, seriously interfered with the studies of the Jesuit scholastics. And thirdly, to refute certain calumnies which came in the wake of persecution, it became imperative that the Society should give proof of the efficiency of its members. Access to the chairs of the Universities was in many cases denied them; it was necessary, then, to institute schools and lectures at home.

It was naturally not long before these schools and lectures became famous. The doors of the lecture-rooms were thrown wide open, that all the world might step in and see for itself. The lecturers themselves were men who had already made their mark, both in their own University days, and afterwards as members of the Order; some had even held chairs in the Universities themselves. Maldonatus, for example, came to Paris with the reputation of being the most brilliant and most modern Scripture scholar to be found in Italy or Spain. Before a house of studies for the Society was opened at Ingoldstadt, Canisius had already been elected Rector of the University. The Jesuit students, too, who were the fruit of the new *régime*, proved themselves men of distinction. They excelled in every public display, at a time when displays took the place which to-day is filled by examinations; they were striking examples of moral behaviour, at a time when University life was not of the strictest; and they attracted

to themselves, by their natural good manners, the *élite* of the students who lived around them. It began to be asked as a favour, not merely that others might attend the lectures, but also that they might be permitted to live under the same roof, and share the same training with the young Jesuit scholastics; and St. Ignatius was too generous, too eager to do good, to meet the request with a refusal. Thus did Jesuit education proper come into being. The lectures were free, and were the best of their kind; it was not to be wondered at that numbers flocked to them, particularly in those places where the Jesuit professors were boycotted by the University authorities.

This second development led easily to a third. From the Introduction to the Fourth Part of the Constitutions we have seen that up to that point St. Ignatius appears to have looked on education, for the whole Society as originally for himself, as only a means to a secondary end, a concession to be made to circumstance and nothing more. For the work he had in hand he had need of educated men; and to meet the demand he had been compelled to include education in his programme. It does not yet seem to have occurred to him as practicable to identify it with the work of the Society itself. It had not yet become clear that in the world of education itself was open before him a great field of labour for the direct benefit of souls. But now he began to see it in another light; and the light appears again to have come to him from circumstance, even more than from any insight of his own. Numbers were being drawn to the teaching of his professors. They were being sought for all over Europe. It had been already seen, on the one hand what harm was being done by the corruption of the centres of learning; on the other hand what good, both for individuals and for the universal Church, by even the partial adoption of education to which he had so far consented. The primary end he had in view was the making of apostles. These were to be ready to go into any place where the greater glory of God might be looked for. It mattered little or nothing where they were to go, or what they were to do; so long as work for God lay before them his men were to undertake it. This only was his further ambition: that they should be of such a quality as to be both able and ready to carry through what others either could not or would not face. But surely here, if anywhere, such a task lay before him, and that at his own very door. Here, if anywhere, an apostolic work was being

offered to him to undertake, as difficult as any on which his sons had so far become engaged, and no less promising in fruit. Learning was fast being made the slave, either of the neopaganism of the time, or of the fast spreading heresy; where it still preserved the name of orthodox it was used as a cloak and an excuse for evil living. To check this triple inroad of the barbarian no defence was forthcoming. Individually, it was only too evident, little or nothing could be done; the successes of men like Ximenes in Spain had only become possible by identifying their work with a great national movement. The only hope lay in some combination, which should give promise of life longer than a generation, whose centre should be outside the seats of learning themselves, whose atmosphere should be entirely different, and whose individual members, in consequence, while they mixed with the rest of the learned world around them, while they promoted to their utmost the world's own interests in learning, should nevertheless be proof against its contamination, and, by being themselves secure, should afford to others as well a means of security.

Such a support Ignatius discovered not only that he could provide, but was in fact half unwittingly providing. He sent his men into various countries to do what work they could; wherever they came their experience was almost invariably the same. They purposed to themselves to preach to the people, and to teach catechism to poor children; they ended in spite of themselves as exponents of learning, promoting the faith by means of learning in Catholic countries, defending and protecting it by the same means in countries that had already fallen away. Faber, Laynez, Salmeron, Canisius—the story of them all is the same. They went out to do the most efficient work; they thought to do it from the pulpit; circumstances and the local authorities, under whose jurisdiction they served, and who knew the needs of their times and their people better than did the newcomers, made of them defenders of the faith and professors.

From every quarter of Europe the same lesson was sent back to Ignatius in Rome; in Rome itself his experience was little different. In answer to an appeal from the Pope he took counsel with prudent advisers for the saving of the faith in Germany; the result of the counsel was the founding of the German College. Petitions came in from various centres that he should do what he could to purify the morals of the age.

When all was thought out he could find no better means than the foundation of colleges—Ingolstadt, and Vienna, and Paris, and Salamanca, and Padua, and many more—which should serve at once as centres of right teaching, and models of right behaviour. From 1540 onwards, it became every year more evident where the really best work might be done. The light was given; the opportunity for acting according to the light was offered him on every side. He accepted the situation; he formally adopted education as a chief work of the Society of Jesus; having adopted it, he considered it worthy of special and separate treatment, of more definite legislation; and in his later days he re-wrote, or added a considerable portion to, the Fourth Part of the Constitutions. Hitherto it had discussed no more than the houses of study for his own scholastics; henceforth, it was to make provision, as well, for the colleges of outside students.

That this is no fantastic idea of the development of the mind of St. Ignatius in regard to education, a casual study of his life and writings seems certainly to establish. The contrast between his final attitude and the attitude with which he began is eminently marked. In our last examination we saw how the effect of all his early training had been to produce in him a profound mistrust of education and learning as they were then commonly understood. He had seen so many not made but spoilt in the process of so-called training; and his only idea at first had been to save them from further delusion, to re-make them, to bring out the man that was in them from beneath the heaped-up rubbish, and to turn them out that they might do the same for their fellow-men around them. To undertake teaching merely as such seemed to him no more than to add to the babel and delusion. Now all was changed. He had lost not a whit of his first mistrust; he still saw clearly, indeed more clearly than ever, the evil that was being perpetrated in the name of education. But he had come to see more besides. The plane of education he had recognized as more than a mere training ground; it was also a noble field for apostolic labour. More than this; if looked at aright it was the best apostolic field of all. Elsewhere his apostles could do little more than cut down the weeds where they found them; here the very roots were destroyed, the ground was tilled anew, and seeds were sown that could not fail to bear good fruit in the future. Elsewhere his men were engaged upon a work that was

common with that of others, and with divided forces ; here he could employ them as specialists, and could give them the force of a world-wide organization to support them. The best means of beating out the flames which threatened to consume the harvest of the Church were the very brands he himself had snatched from the burning.

The history of the Society, from the time St. Ignatius stepped boldly into the educational arena, seems to bear out this explanation of his attitude. From the first he met with opposition, not from the rulers of the land—while the University of Paris planned his overthrow he found in the King his one supporter—nor from the ministers of evil—heretics in Germany welcomed him so long as he confined himself to teaching—but chiefly from the educational authorities. This systematic opposition calls for some explanation. To put it down to simple jealousy, and to fear of being ousted by an upstart, will scarcely suffice to account for the bitterness and persecution which his mere presence caused in circles the most ostentatiously Catholic. Such jealousy and persecution are not the ordinary characteristics of highly-educated bodies. When men are keen on the promotion of learning, it is not according to their custom to rise in opposition and to persecute one who comes among them as a fellow-worker. If, then, St. Ignatius and his followers were educators of the common type, the systematic enmity they encountered in the great centres of education becomes well-nigh inexplicable. It seems scarcely enough to set it down to the old rivalry between good and evil only ; for in this matter of education at least, the aim of both was ostensibly the same. The new-comers were themselves, for the most part, *alumni* of these very universities, pupils of these same professors ; they taught the same subjects, and after the same manner ; they advanced both the standard of studies, and the value of the University degrees ; and though they attracted many to their lectures, yet they were surely themselves too few in numbers to affect to any serious extent the attendance at the lectures of others. In any case, had the authorities so wished it, these very lecturers could have been taken as allies, as much at Paris and Louvain, as at Ingolstadt and Salamanca. But it was not the Jesuit lecturers so much as the Jesuits themselves that were the object of persecution. At Louvain, the most Catholic university out of Spain, life was made intolerable for the Jesuit scholastics ; at Paris, even after Maldonatus had been silenced, persecution

was continued until, for a time, the house of the Society itself had to be closed.

In matter of fact, though the persecutors of the Society could scarcely, perhaps, have explained it to themselves, there was reason beneath their wild opposition. These men came offering their services to further the good cause, but, in their view, these offers were not wholly disinterested. They came very much as in our own time students from the East are crowding into Europe; not so much that they may be our pupils, but rather with the hope of one day becoming our masters. So was it, or so they suspected it to be, with these recruits of St. Ignatius. Whosoever came beneath his sway, soon the men of learning came to know, ceased to belong to their own order. He had robbed them at the outset of Xavier, Faber, Laynez, and Salmeron, jewels all of the first quality; wherever he went his arrival was marked by depredations of a like nature. There could be no mistaking that, with all his protestations and with all his brilliant successes, education was to him but a secondary matter; indeed, this very attitude of mind, which set him above all the turmoil of scholastic strife, was the real secret of his power. So, at least, they interpreted his action. He was a wolf in sheep's clothing; under the garb of learning he was a plunderer of the learned world; the ends he had in view were very different from their own; and, in the light of what has been already said, it must be confessed that from the world's point of view their enmity was not unfounded.

We are now in a position to draw a general conclusion in regard to the educating spirit of St. Ignatius; that conclusion drawn, we may be able to deduce some practical application for ourselves. We have seen, and the Saint's own written words seem to put it beyond all doubt, that the one motive which prompted him to adopt education as a distinctive work of the Society of Jesus was not so much education for its own sake, as the fact that he discovered in it, perhaps more than in anything else, a great field for apostolic labour. The character of his men was to be *diversa loca peragraré, et vitam agere in quavis mundi parte ubi maius Dei obsequium et animarum auxilium speratur*; and among those *diversa loca* most certainly the schoolroom was one. It is in this principle laid down, more than in any technical development, more even than in the wonderful *Ratio Studiorum*, that the special characteristic and

the towering success of St. Ignatius as a great educator must be sought.

But if this is true then the kind of influence which should be exerted by the masters who profess to have inherited his spirit must have this characteristic stamped upon it. I do not here speak in any directly spiritual sense. This is no more than a pædagogic paper; in it I am but endeavouring to mark out that feature, or those features, of a Jesuit education which, as men working among men and for men should, if we are only faithful to our tradition, be manifest. That Jesuit education has a character of its own is evident; whether we like it or not the goods we produce and put into the market have a trade-mark stamped upon them by which they may be known. Implicitly, then, we accept a conclusion which is by no means accepted by the educational world at large. There are those who claim that it is of the essence of good education to eliminate personal influence; there are those who would turn the schoolmaster into nothing more than a literary machine. They talk of the sacred liberty of the child and its right to its own free development; and even we ourselves, in our moments especially of failure and depression, may be inclined to side with the principle, renouncing all other responsibility in regard to those who come under us beyond that of merely meting out knowledge, of getting them through their schools and examinations. Nevertheless, the fact is plain that the whole principle implied in that position is the direct opposite of that laid down by St. Ignatius; and in proportion as our schools, and the masters who are in them, lose their own strong character, and become identical in spirit, in practice, and in fruit with schools of any other type, in such proportion, whatever other success we may achieve, one may say that the peculiar spirit of St. Ignatius is wanting.

The application of this lesson is evident enough. There are educators of many kinds. There is the man who crams, who merely imparts knowledge, and who cares to do no more. There is the man who educates for money, and whose only interest in it lies in its power of procuring him a living. There is the man who educates for the love of the thing; education is to him what sports are to an athlete, what tactics are to a soldier. There is, again, the artist in education, whose one desire is to turn out a fine piece of workmanship, a useful or a handsome instrument, a worthy servant of the State, a noble specimen of the human race. There is, last of all, the educator who holds

even this last ideal of secondary consideration, and who, if he makes it apparently of primary account, does so because he sees in it the chief means of attaining a further end in view. He holds himself to be something more than a living encyclopædia, something more than a salesman of learning, something more than a mechanic or an artist turning out fine goods for the market. His pupil is to him something more than a passing recipient of knowledge, or mere rough metal to be carved and polished. He takes himself to be, what he is commonly described as being, *in loco parentis*, and his pupil, *in loco filii*; and if that is to mean anything at all, then the education that is imparted, and the mutual relations that spring from it, must be something more than a passing schoolroom connection. The stamp of the master must be left upon the boy, and the impression must be a lasting thing; so that, not merely during a single school year, but throughout the rest of his life, the effect of the man shall be upon the boy a permanent and a beneficial reality. If a master is to do his work really well, underlying all the hubbub and interest of school life, there must be always at work a sub-consciousness at least that his eye is fixed on the future, and that all the labour he is undertaking now will be of just so much worth as its influence is lasting. As a result it should mean that from the time a boy has left us the truth should grow upon him, daily more and more if possible, the more our paths are drawn apart, and the more he himself is brought face to face with the naked realities of life, that our influence upon him has made a difference in his fate, that whether or not he has learnt from us anything of value in the matter of book-knowledge, he has at least received into himself a spirit which he never had before, an insight which enables him to distinguish truth from fiction, a realization of what is of importance as opposed to what is non-essential, an energy to stand up and be a man no matter what may be his circumstances; so that, whatever may be said as to the course he has followed, or the restrictive method under which he has been trained, he would not have missed the year or years he had under us for anything else in all the world.

Such an influence as this characterizes all really great education. It is seen in the fruits of the old Society of Jesus; it is seen likewise in the work of the men who have left their stamp on the history of education in England. Contrast, for example, these two remarks of that cynic of all cynics, yet keen observer of human nature, and a pupil of the old Society in

Paris, Voltaire. Of one of his masters, a good enough man in himself, and one of the profoundest scholars of his time, all he has to say is that "he was a man of prodigious erudition and energy, who spent his days and his powers in trying to galvanize into life a long-dead language;" but of another, and along with him of many more, he writes :

Nothing will ever efface from my mind the memory of Père Porée, a man who is equally dear to everyone that studied under his direction. Never did man make study and virtue alike more fascinating. The hours of his teaching were delicious hours to us. And I could have wished that it were the custom in Paris, as it was of old in Athens, for men of no matter what age to attend any course of lectures. In that case I should often be found among his auditors. I have had the good fortune to be formed by more than one Jesuit of the character of Père Porée, and I know his place is taken by men who are no less worthy.

With all the ill-fame that hangs about the name of Voltaire, it must be borne in mind that he spoke out, almost alone among his colleagues, in defence of the Society when the whole world was rising against her; and his defence was aroused by, and found its basis in the abiding influence which the memory of his old masters continued to hold upon him.

The same abiding influence, as I have said, is characteristic of the lives of our great modern English educators. It was a great feat for Thomas Arnold to have won Rugby recognition in the first rank of English public schools; but it is a greater proof of his power as an educator that his old boys were never tired of listening to his words whenever it was allowed them to hear him. Thring did a noble work when he lifted Uppingham from its place as a local grammar school to its present honourable position; yet one surely sees more of real greatness in the fact that a man like Nettleship of Balliol, in his days at once of philosophical supremacy and Agnostic misery, could find no man in the world in whom he could more confide, and on whom he could more rely for sympathy, support, and counsel, than his old and long-tried schoolmaster. Johnson of Eton, first-class scholar as he was, and for more than thirty years a master, seems scarcely to have been noticed as those thirty odd years rolled by; it was only when he had passed away, and when leaders in the land like Lord Rosebery, and many more besides, found that his death had created a void that nothing was able

to supply, that his friends came together and wrote his Life as that of a teacher whose memory should not be forgotten.

Such an influence, but rendered indefinitely more sublime, indefinitely more powerful, because it is founded on the supernatural, I take to have been in the mind of St. Ignatius when he established the apostolate of the schoolroom. And such an influence, such a degree of educating power, every man who has a vocation to the Society of Jesus may be supposed to possess. In other respects we cannot all be equally successful. We cannot all, train as we may, be equally capable of winning first praise, or of securing all the competitive prizes; and even if we could it is obvious that we shall not always do so. There must be failures sometimes, whether on our own account, or on account of our boys, or on account of circumstances, if it be no more than the fact that only one can be first. But there is one thing in which we can all succeed; by our own personality we can, if we like, make a lasting impression on our boys. It is true the power to do this is not equally possessed by all. To some it comes as a sort of second nature; these are the born schoolmasters. Others, with all the sterling goodness of their hearts, and with all the selfless energy of their character, yet are blessed with something forbidding in their manner, or with something crooked in their self-expression, which arouses suspicion and mistrust, and tends to prevent much influence for good. But this only helps to establish a point which may be worth considering. It is that the power to produce on our boys an influence which shall be lasting is, like most other human powers, one which, with a little attention, a little self-examination, is capable of being cultivated. It depends, it is true, on natural gifts, but only when they are rightly employed. For instance, it depends on perfect honesty in all our dealings with our boys; for however much in the present a clever trick may succeed, the time will come, and that sooner than we expect, when the game will be discovered. It depends on absolute loyalty, first to authority as an example, and then to the boys themselves; loyalty as a subject oneself, and loyalty to those who are under us, wins confidence and loyalty in return which nothing seems able to shake. It depends on a thorough devotedness to our boys and to their progress; and that is shown by taking every trouble to promote their really best interests, as opposed to those which are temporary or apparent. To do the last is to pamper and to flatter; and a boy soon

discovers and despises the flatterer. It depends, again, on a certain generosity of nature which gives a boy credit for goodwill, even when appearances tell heavily against him. To trust in a boy and to be deceived is seldom an absolute evil ; to mistrust him when he is innocent may ruin our hold on him for ever. It depends, once more, on that patience of soul which is truly, not merely dramatically, sympathetic ; recognizing when a boy is down and doing what we can to lift him up. Lastly, it depends on a delicate courtesy in every detail of life ; that quality which at one and the same time commands and disseminates reverence. It depends on each one and all of these. Where they exist, and in proportion as they exist, will abiding influence be produced ; unconsciously alike to the master himself and to the boy with whom he is dealing.

ALBAN GOODIER.

A Further Danger for our Schools.

WE claim for our Catholic children schools in which the teachers, the teaching, and the atmosphere are all Catholic, and it is becoming better understood that in making this claim we are only demanding what is simply essential if the Elementary Education system, for which we pay in the same proportion as others, is not to prove an instrument of unintentional proselytism. We could wish it were certain that these three just demands will be conceded to us under the incoming system, but at least one thing is certain, that no attempt will ever be made to force our children by legal compulsion to attend the so-called undenominational religious lessons, which in the mass of schools are to be given by Protestant or Agnostic teachers. We shall always be able to claim the protection of the Conscience Clause, such as it is. Still it seems desirable to call attention to a movement for introducing into our Elementary Schools a mode of instruction equally inconsistent with Catholic faith, but in regard to which, unless we are watchful, we shall fail to secure the protection of the Conscience Clause—because though virtually religious instruction of a certain type it figures under another name, and follows lines the tendency of which to injure the Catholic faith of our children is not so immediately apparent.

In its Code for 1905, the Education Office reminded its teachers that "the purpose of the Public Elementary School is to form and strengthen the character . . . of the children entrusted to it," and instanced habits of industry, self-control, and perseverance in the face of difficulties, reverence for what is noble, readiness for self-sacrifice, striving after purity and truth, respect for duty, instinct for fairness, as among the principles of conduct which such schools should instil. In some *Suggestions for the Consideration of Teachers and others concerned in the work of Public Elementary Schools*, likewise sent out in 1905, the Education Office developed this theme and

insisted that "the function of the teacher is to prepare the child for the life of a good citizen;" that "the good moral training which a school should give cannot be left to chance (and that) on this side no less than on the intellectual side the purpose of the teacher must be clearly conceived and intelligently carried out;" that "the work of the Public Elementary School is the preparation of a scholar for life . . . and, though the teacher can influence only a short period of the lives of the scholars, yet it is the period when human nature is most plastic, when good influence is most fruitful, and when teaching, if well bestowed, is most sure of permanent result." Recommendations in the same tone were contained in the Regulations of that year for the training of teachers.

In the Code for the present year, which came out last July, a further step is taken for the advancement of this ideal of the Teacher's office. "Moral instruction," it says, "should form an important part of every elementary school curriculum." This Code leaves, indeed, an alternative in regard to the mode in which the moral instruction is to be given, prescribing that "such instruction may either (1) be incidental, occasional, and given as fitting opportunity arises in the ordinary routine of lessons, or (2) be given systematically and as a course of graduated instruction." But it indicates in no uncertain tones the direction in which our State system is tending by stating in its *Prefatory Memorandum*, that "it is desirable that where systematic teaching of this subject is practicable, such teaching should be direct, systematic, and graduated." Meanwhile the local authorities have in many places already made provision for such systematic moral instruction in the schools of their districts—most of them (some twenty-five in number up to the close of 1905) requiring that it should form an element of the Scripture lessons, a few (as the Cheshire and the West Riding Authorities) that it should form a course by itself.

That the educational authorities, central and local, should wish thus to insist on moral training as an essential, and, indeed, primary feature in school work, is for us a matter neither for surprise nor for disapproval. It is what we keep sedulously in view in our own schools, and it is in fact just for this very reason that we are so solicitous to have our own schools staffed by teachers of our own faith and our own choosing—inasmuch as it is only thus we feel we can have a solid guarantee that the moral training of the children will be effectual. The dis-

quietude begins when we observe what is going to be the character of this systematic moral instruction. And here we have to call our readers' attention to a young and vigorous Association which has named itself the "Moral Instruction League." It is an outcome, and perhaps the most important outcome, of the so-called "Ethical Movement" which began in the United States just thirty years ago; and to estimate clearly its motives and significance it is necessary that we should know something of the motives and significance of that parent movement. The original founder of the Ethical Movement, who is still living and active, was Dr. Felix Adler, and if we understand rightly he had from the first as his chief lieutenants Mr. W. M. Salter and Mr. Stanton Coit, the latter of whom is now the principal representative of the Movement in England. The feeling by which they were impelled was in itself, though not perhaps in all its developments, such as we shall all sympathize with, for it was the feeling that what the modern world needs in the first place of all is not progress in material and intellectual achievements, but progress in moral and social reform. The whole system of the social framework, they say, requires to be reformed in the sense of directing it much less to the protection of the privileged few, and much more to the redemption of the disinherited masses; our laws, too, and our social arrangements should be brought to make much more than they do for the promotion, not merely of justice and equity between classes, but of temperance and purity, of truth and kindness, of generosity and self-devotedness. Nor is this transformation of our laws and conditions all that is needed; the tone of private life needs to be elevated, not only for the sake of the individual citizens themselves but because of the necessary action and reaction between the life and character of the individual citizen and the general life of the country. This is what requires to be accomplished, and to bring about its accomplishment on a far wider and fuller scale than hitherto, indeed on as wide and full a scale as possible, should be the aim and endeavour of all good men and women.

But how are we to set to work? There always have been, and still are, moral forces in abundance in the world working for the spread of righteousness. The difficulty has hitherto been that they have been isolated and scattered, and not being sufficiently co-ordinated for common action, they have wrought independently of one another, and so in their

working have come to overlap, or even to conflict, with the result that an enormous amount of well-intended effort has been utterly wasted, or has even gone to the undoing of the very objects it was intended to serve. When we begin to reflect on the reason of all this loss and havoc, it becomes apparent that it is because it has hitherto been supposed that religion and morality were so completely identified, or at least so closely connected, that no efforts for the improvement of morality could be satisfactory except on the basis of religion. Now this may have been all very well in days when there was general agreement about religion, but those days are gone never to return. It is not only that those who call themselves Christians cannot be got to work together in any common religious organization because of their disagreement over the details of the Christian creed. A large and steadily increasing number of sincere and earnest minds are finding that they cannot conscientiously continue to believe in Christianity at all, or even in the doctrines of a Personal God, and a future life of rewards and punishments. What then is to be done? Is the world to perish because those who should give it its moral food cannot agree as to the kind of moral food which is best for it? Happily there is an easy way out of the *impasse*. There is an aspect under which all good men and women, of all creeds or none, are practically agreed, and it embraces all the points, and the only points, which are needed to awaken general interest in the highest and noblest moral ideals, as well as to direct and sustain a successful pursuit of them. For all agree that we have consciences that command us to do the right and avoid the wrong, and all agree substantially as to the kinds of conduct which conscience commands or forbids; and, further, as there is this general agreement in regard both to the authority of conscience and the character of its utterances, it is clear that the basis of this agreement must be the same for all, and hence be independent of the religious opinions about which they differ. In other words, the true basis of morals is for all of us, however much we may have erroneously supposed otherwise, not in any theological belief or metaphysical theory, but in that faculty of human reason which so clearly and irresistibly indicates to every man, if he will but think, what are the requirements of his moral nature. Let us combine then, and work together for the cultivation of human conduct according to the highest ethical ideals on the sole basis of this "inde-

pendent morality." Let this be the rule in all our public action, those who feel they require something further for the satisfaction of their religious sentiments being free to associate for that purpose within the State, but apart from it, as much as they may wish.

These were the thoughts working in the minds of the first originators of the Ethical Movement, and to draw together all who might share their feelings and desire to give effect to them, they proceeded to found Ethical Societies. The idea was that the associates should meet together periodically to read papers, hold discussions, publish books and tracts, and project schemes, one of which schemes was that they should have regular gatherings, after the type of Christian religious services, in which the resources of music, of the congregational singing of "ethical hymns," and the fervent utterance of the living voice might be utilized to enkindle and maintain the fires of moral enthusiasm in the members. The first of these Societies was founded in New York in 1871, by Dr. Felix Adler himself. Others were shortly afterwards established in leading American cities, and by 1887 they had become sufficiently numerous and active to justify a "Union of Societies for Ethical Culture." Dr. Adler was a German immigrant, and it was natural he should wish to introduce his pet scheme into the country of his birth. Under his instrumentality, and with the co-operation especially of Dr. G. von Gizycki, a Society for Ethical Culture on an imposing scale was founded at Berlin in 1892, and it thrived so well that, after an impressive Ethical Conference at Eisenach in 1893, it led on to the establishment in 1894 of an International Ethical Union, with head-quarters at Zurich, which at once received the adherence of the Ethical Societies by that time established in North America, England, Germany, Austria, Italy, and Switzerland.

Although the object of this Movement was general as regards the classes of persons to whom it desired to impart its culture, it was obvious that it should quickly direct its attention to the training of the younger generations, and look to the application of its principles to this department of national life, for the best promise of future success. Sunday schools, to be conducted on its principles, were started wherever feasible, and soon multiplied in the United States, and Dr. Adler wrote for their use his *Course of Applied Ethics* and his *Moral Instruction for Children*. Much has also been done in Germany to give

effect to this branch of the Movement, but to come to England, with which we are chiefly concerned. The Moral Instruction League, of which mention has been made, was founded here in December, 1897, and has been working hard ever since. It was originally a work of the Ethical Society, Mr. Stanton Coit being the chairman of its executive committee. But it has recently separated itself from that Society, not, we imagine, from any divergence of sentiments, but that it might be freer to enter into the needful relations, needful at the present stage, with the various religious bodies engaged in teaching the young. At all events it holds to the distinctive aims of the Ethical Society, heading its Reports and Quarterly Notes with the words: "Object: To introduce systematic non-theological moral instruction into all schools, and to make the formation of character the chief aim of school life." This League is still in its infancy, and has but a small though increasing income from subscriptions. But it is justified in boasting that the successes it has so far scored are out of all proportion with its modest resources. It claims that it is owing to its representations that the Education Office has issued the directions contained in its last two Codes, and that the local authorities and many individual teachers have even gone beyond what those directions imposed on them. Nor is the claim ill-founded, for the League has provided itself with some very attractive literature; syllabuses, specimen lessons, and so on—from which, indeed, even Christian teachers can derive some valuable aids and suggestions—and it has known how to press them effectually on the attention of those who have the decision of school questions in their hands. As, too, it has succeeded in obtaining for its system a footing in the public elementary schools, so it intends to make itself, through its circulars, literature, and general activity, the inspiring influence under which it will be carried out and developed.

And let the reader understand clearly what it is the League means to do. It means to have in all State- and rate-supported schools, courses of moral instruction which shall be systematic, non-theological, and compulsory. That they shall be systematic it considers to have been as good as enforced already, inasmuch as the Code of the present year says that they must be "systematic wherever possible." That they are to be non-theological and compulsory, it argues from the fact of the Education Office having included them in its Codes, only such

subjects coming under the jurisdiction of the Education Office as, being secular, can earn grants and lie outside the operation of the Conscience Clause. It is possible, indeed, that this inference is too precipitate, and that the Education Office did not foresee that such a construction could be put upon its words. At the same time, one cannot but feel that if a judge fond of subtle inferences were to pronounce upon them he would be quite likely to interpret them in this sense, especially as the Code speaks of all schools, or kinds of schools, and unquestionably it has no control over the religious teaching in non-provided schools under the present system, or will have on Clause IV. schools in the contemplated system. The Moral Instruction League is not then indulging in unfounded expectations when it announces to us what we have to expect in the near future, and yet the announcement is conceived in terms which should make us all pause and reflect.

The Code (of 1906) states emphatically: "Moral instruction should form an important part of every elementary school curriculum." . . . This simple provision, as stated in the twelve words above, establishes a precedent of momentous significance. The State, for the first time, takes over definitely the moral education of the children in its schools. The alliance between Church and State for the moral education of the young is at an end. Each must in future go its own way. The State is now to become, through its "unordained ministry" of teachers, the moral educator of its children. The Church may still be permitted entry to the schools, outside the ordinary curriculum, and subject to certain prescribed and limiting conditions; this is in the melting pot. But it will be wise in future for both Church and State to be self-sufficing as far as the moral education of the young is concerned. Each must endeavour to achieve the best that is possible on its own lines, and at its own time, and in its own place. This much the "Moving Finger" writes on the page of time, and it will be long ere we may "wash out a word of it." It will, we are confident, be also discovered that both State and Church have benefited by the inevitable decree.¹

Before proceeding to comment on this scheme we should give in the concrete an indication of the subjects which are to figure in the new curriculum, and we may take it from the syllabus drawn up by the League itself, in which the matter is assigned, according to a suitable order of development, for all the seven standards. It will be enough to quote as specimens the lists for the Third and Sixth Standards.

¹ *Moral Instruction League Quarterly Notes*, October 1, 1906.

STANDARD III. (9—10 YEARS.)

1. *Manners.*
 - a. Refinement of language.
 - b. Behaviour in public places, decency.
 - c. Unselfishness.
 - d. Respectfulness towards the aged.
2. *Humanity.*
 - a. Personal help towards those in need.
 - b. Making other people happy.
 - c. Kindness to animals.
3. *Obedience.*
 - a. Immediate and hearty obedience to parents and teachers.
 - b. Respect for rules and regulations.
4. *Justice.*
 - a. In thought, word, and act.
 - b. Forbearance.
 - c. Forgiveness, remembering our own faults.
5. *Truthfulness.*
 - a. All the truth, and nothing but the truth.
 - b. Avoidance of prevarication and withholding part of the truth.
 - c. Avoidance of deception through manner or gesture.
 - d. The importance of frankness.
6. *Order.*
 - a. The value of system, e.g., a place for everything and everything in its place.
 - b. The value of punctuality.
 - c. The value of promptness.
7. *Perseverance.*
 - a. In work, hard or distasteful tasks.
 - b. In play, fighting out a lost game.
 - c. In self-improvement.

STANDARD VI. (12—13 YEARS.)

1. *Manners.*
 - a. As shown by dress.
 - b. By choice of friends, literature and amusements.
 - c. By kindness to younger children.
 - d. In boys: by special courtesies to all women and girls.
2. *Courage.*
 - a. Heroic deeds done in the service of man: self-sacrifice.
 - b. Every-day heroism.
 - c. Chivalry: devotion of the strong to the weak.
 - d. Moral courage.
3. *Patriotism.*
 - a. What our forefathers have earned for us, e.g., liberty, social and political institutions.
4. *Peace and War.*
 - a. How each may serve his country and posterity.
 - a. The value of peace and her victories.
 - b. The duty of citizens in times of war.
 - c. The evils of war.
5. *Justice.*
 - a. Love of justice.
 - b. Just and unjust relations between employers and employed.
 - c. The rights of animals.
6. *Ownership.*
 - a. Talents and opportunities: responsibility for their use.

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| <p>7. <i>Thrift.</i></p> <p><i>a.</i> How and why to save in Savings' Banks.</p> <p><i>b.</i> The cost of drink to the nation.</p> | <p>9. <i>Self-Knowledge.</i></p> <p><i>a.</i> The need to know ourselves and to test our moral progress.</p> <p><i>b.</i> The claims of conscience, individual and social.</p> <p><i>c.</i> The enlightenment of conscience.</p> |
| <p>8. <i>Truthfulness.</i></p> <p><i>a.</i> Conquest of science over ignorance and superstition.</p> <p><i>b.</i> Progress of truth.</p> <p><i>c.</i> Love of truth.</p> | |

We have called this proposed invasion of the schoolrooms by the Moral Instruction League a danger ahead more serious even than the danger from undenominationalism. We have now to give our reasons for this estimate, but let us say at the outset that in doing so we have no thought of questioning the good intentions of those who are engineering this new Movement. There may be some in the Ethical Societies who have the *arrière pensée* of striking a blow at Christianity, but we are quite willing to admit that those more immediately responsible for the Moral Instruction League wish no harm to religion, and are only anxious to do something effectual for the good of the children, and see no better way than this for accomplishing it. It is due to them also to acknowledge that their syllabus and the hints for moral teaching in some of their publications are valuable in their suggestiveness, and such as may be recommended even to Catholic teachers. After all, we are not at every moment bringing the name of God into our moral lessons, and even when we wish to do so it is easy to impart a theistic tone to the lessons outlined by Mr. F. J. Gould, in his *Children's Book of Moral Lessons*, or Mr. A. J. Waldegrave, in his *Teacher's Handbook of Moral Lessons*, or Miss Alice Chesterton, in her *Garden of Childhood*. Still, whilst acknowledging their good intentions, we are bound to consider what their system will mean for our children—and whether it does not forebode dangers which they do not perceive, or could not appreciate.

There is an element of truth latent in every error, and no exposure of the error is satisfactory which does not begin by detecting this element of truth and allowing for it. In the case in hand it is true that good men are to be found among the adherents of all creeds and of none; it is true that in regard to a large tract, at all events, of their assignments of right and wrong, these good men of all classes are agreed; it is true

that they agree in appealing to their "consciences" as the warrant for these assignments, in recognizing that their consciences impose upon them that specific kind of compulsion which we designate by the term "ought," and that it is in proportion as men pay respect and obedience to these commands of the conscience that they become good men or bad. Further, it is true that good men of all creeds and none agree in recognizing that, whereas some are born with characters which incline them strongly towards the pursuit of good, and others with characters which incline them strongly towards the pursuit of evil, characters can be cultivated for better or for worse according to the training they receive, particularly during the earlier years of life; and that among the instruments for this cultivation of character the study of good examples has a peculiar power. Moreover, it is a true inference from the general admission of these several facts, that *to a certain extent* morality is for all of us independent of religion, and as such can become within certain limits a basis of common action on which we can unite for the promotion of various enterprises for the welfare of the community or of individuals. It is in fact thus that we all do act together in such a country as England—in creating and preserving a healthy public order, in seeing to it that justice is done between man and man, between class and class, in seeing to it that the weak and the young are aided and protected, that the sick are tended, that healthy occupations for the mind and healthy amusements for the body are provided, and so on.

But the fact that persons of different principles can combine for a limited purpose does not prove that they must be able to combine for all purposes. Were that so there would cease to be distinct groups, or even opposite parties, in the House of Commons. And what the Ethical Societies and the Moral Instruction League forget is that the moral education of the young is a work in which the parents and guardians in the country could all co-operate under a uniform system, only on condition that they were all agreed not merely in regard to a certain number of practical conclusions concerning morality, but also in regard to the entire scope, nature, genesis, and methods of the moral training they desire to have imparted. Yet that religious people and the Ethical Societies are by no means in such general agreement as this, is not difficult to see if one reflects.

In the first place in regard to the law of duty, and that

mysterious term "ought" by which we express to ourselves that we are not free to disregard the root principle of morality, or the assignments of right and wrong which reason has intimated to us. Whence does it arise? Why ought I? The Ethical Movement people deprecate the question being put.

In fact [says Mr. W. M. Salter],¹ there is no answer (to the question as to the sources of the authority of the higher law); there are no sources for the supreme authority. We cannot go beyond the law of right; God is not more ultimate; human reason is but that in us which perceives it. It indeed has no origin, its sources are not in the heavens or in the earth; it is final, irrevocable, uncreated law—I might say, the everlasting adamant on which the moral universe is built.

And, as stating forcibly the priority to God Himself, if God there be, which we must ascribe to the law of moral distinctions, he quotes Browning's lines:

Justice, good, and truth were still
Divine, if by some demon's will,
Hatred and wrong had been proclaimed
Law through the worlds, and right misnamed.

Whilst, for the notion that to interpret the "I ought," as meaning, "If I do not, there is a God who will not reward me with the happiness I crave for, but will punish me with eternal misery," he expresses an utter abhorrence.

There is but one theory of morals against which I have any feeling . . . the view which we now and then hear advocated, that morality is but a refined selfishness, a long-sighted prudence . . . that a man cannot go out of himself; that he cannot love another equally with himself; that he cannot find an end of his being in his family, in the community, in the State; that for all these he cannot live, and cannot die, rather than see them dishonoured—that is what I call the real infidelity, and, whether uttered by priest or philosopher, has, and always shall have, my dissent and my rebuke.

Well, that is the view of the Ethical Societies as expressed by a critic whom they must accept as one of their best exponents; and that, too, is the view of the Moral Instruction League, if we understand them rightly, only that, in inviting us all to co-operate for the moral instruction of the children, they are content to propose to us a nearer and more non-committal basis; and hence ask us to meet them on the ground that whatever be its origin we do all of us acknowledge that the moral law binds us, and that when we say "I ought" it is just our subjection to its commands which we express.

¹ *Ethical Religion*, p. 39. Cheap edition.

We have stated their thought as a whole, what lies behind it as well as what is set in front of it, because it is important that in estimating its bearing on the training of our children we should consider it in its entirety. Could we meet them on the suggested proximate basis? Certainly not; for however much one might be able to keep within its limits in a paper discussion, it would be quite impossible to do so in a far-reaching, deep-penetrating procedure such as that of the moral training of the young. These people seem to forget that for a system of moral training to fulfil its purpose it should provide the pupil with motives which can stand the strain of foul weather, when lashed by the storms of temptation the passions of the soul are stirred up from their depths. In moral crises such as these it is of little avail to say to a man, "Oh, remember that you ought to be firm; you ought not to give way." The further questions, "Why ought I, why ought I not?" are sure to arise in his mind, and if there is no answer, no strong compelling answer, which his reason can render to him, seldom indeed will it happen that he holds out to the end. He will excuse himself on the ground that to offend once or twice, under such a pressure of circumstances, cannot do any great harm, or perhaps he will readjust his moral conceptions to suit the colouring of his present experience. Especially will he be disposed to yield to temptation if he has grounds for thinking he can yield with impunity, and will be able to say when it is done, *Peccavi et quid accidit mihi?* Our point is that in these hours of moral crisis a man must go beyond the suggested basis of common ground between us, and say, "Why ought I?" And if that is to happen in the hour of crisis, his early training should have provided him with the sufficient answer, or else it has failed of its purpose. Nor, quite apart from that, is it likely that the question will be successfully suppressed in the schoolroom. Training is a living process, in which the teacher strives to awaken the pupil's interest and to render it searching, and in which responsively the pupil, once his interest is aroused, seeks to draw to the utmost from the treasures of the teacher's experience. Hence the question, "Why ought I?" is sure to come up, and the teacher is sure also to answer according to what is in him, and if he is one who accepts the Ethical Societies' idea, will answer on the lines which Mr. Salter has laid down for him.

That, however, is just what we do not want our Catholic

children to learn. Rather we want them to learn that the term "ought," and the related terms "duty" and "moral law," point direct to the existence, sanctity, and authority of a Supreme God who is our Creator and Lord. We want them to realize that, even if the feeling of awe and reverence, which they have when confronted with the principles of truth, justice, benevolence, purity, be explicable as based on our perceptions of the dignity of human nature, and of the ideals by the pursuit of which it can be ennobled, at all events the specific feeling which we express by the term "I ought," is explicable only as the response of free-will in a subject-being to the will of the Supreme Being to which it is subject. We want them to learn that, except in so far as our moral conduct is in response to the law of this Supreme Being, it ceases to be moral conduct in the full and perfect sense of the term, and, though commendable and elevating as far as it goes, sinks to the level of a higher kind of æsthetics. We want them to learn that, though the study of man may reveal to us the social importance of certain distinctions of conduct, it is only the will of God enforcing their observance which lifts them to the rank of distinctions of right and wrong binding on the conscience. We want them to learn that, although these distinctions of right and wrong are such that God Himself could not but enforce them, this is not because they spring from a law antecedent to and superior to God Himself, as Browning's lines might suggest, but because they spring from the excellency of the divine nature which is the ultimate fact and is in itself holy, just, and true. We want them to learn that, although the fear of punishment in case of disobedience is not an essential constituent of the sense of obligation, and, indeed, that what imparts to it its greatest strength is not this but the love of God, nevertheless the moral law would not be complete in its control of free-will were it not supported by the promise of adequate rewards and the threat of adequate punishments; and that, consequently, it is by no means unbecoming for men to be influenced by these lower motives—which, indeed, are lower motives only by comparison, and are wont to be as the steps of a ladder by which a soul is led up to motives the most exalted. All this we wish our children to learn, nor is this the whole of what we wish them to recognize as involved in the submissive "I ought," with which they respond to the voice of conscience. For among the dictates of the natural law is that which bids them render obedience to God, and to those whom

God has set over them as parents, as civil rulers, or as ecclesiastical rulers. And here comes in the whole of the Christian and supernatural dispensation, according to which Jesus Christ came down from Heaven and claimed our allegiance to Himself as the God-Man, and to the Church which He instituted to carry on His work. Perhaps it may be suggested that a concept of moral obligation so full and complex is beyond the capacity of a child to grasp, and ought not therefore to be included in the syllabus of a reasonable educational system. But quite the contrary is the case, as all acquainted with our Catholic schools (to speak only of them), are aware. "God made me, and to Him I belong. He loves me, He sees me, He rules me, and I must do His will. If I am faithful here below, He will call me to His presence there to abide for ever; if I am faithless here below, He must cast me from Him sooner or later, and to be an outcast from His presence will be unspeakable misery." All is contained in these few simple thoughts, which the Catholic school endeavours to instil, and the child's mind finds it far more easy to understand them and to appreciate their significance, than it would to understand the perplexing reticence or counter-theories of the Ethical Societies.

We must pass more briefly over two other respects in which the programme of the Moral Instruction League differs from our own too seriously to make it possible for us to accept it as a common basis for school lessons. One is in regard to the code of duties the observance of which the moral law prescribes. We may agree as to a large tract of these, namely, as to the obligations of truth, justice, and love in our dealings with neighbours, and of industry, temperance, and purity in our regulations of self. But the Moral Instruction League omits one whole class of duties: our duties to God, and yet these in our estimation are not only as essential as the others, but the most essential of all. Not themselves believing in duties to God, the Moral Instruction League may perhaps think it possible for us to let them teach our children their duties to neighbour and self, whilst supplying ourselves at other times what we consider to be the supplementary duties to God. But let them consider how they would take the proposal if any class of people were to say to them, "We agree with you about the duties of justice and equity, but regard the notion of duties of truth and purity to be mere moonshine; so let us have the teaching of your children in the former kind of duties,

and you can supply what concerns the latter kind if you care to do so." They would reply surely to those who made such an overture, "We cannot let you touch our children; your principle of morality must be essentially different from ours, or you would not subtract from your code duties which for us are as obligatory as the rest. And we cannot let you give to our children a kind of instruction which, in our judgment and intensely strong feeling, is not moral because based on a false principle." And that is what we feel about a system of morality which omits the duties to God. It is based on a false principle, and the defect of principle affects the teaching given at every point. Or to put it otherwise. It is the duties to God which, by setting the soul in intimate union with God, by acknowledging His supremacy, His holiness, His love, by stimulating prayer and worship, and the use of the sacraments, are as the heart which supplies the life's-blood to all the rest. Nor, though this is the most radical and vital objection to the Moral Instruction League's programme from the point of view of its code of duties, is it the only one which needs considering. Mr. F. J. Gould's *Children's Book of Moral Lessons*, excellent as it is, in many respects, illustrates by several examples how impossible it is even for one who is most anxious to offend no one's susceptibilities, to avoid inculcating just the very opinions which we dispute and resent. In the Lesson on Searching for Truth he brings forward the cases of Copernicus, Galileo, and Columbus—not very accurately narrated—and uses them to instil the notion that the "priests" and the "Church" are ever the opponents of truth-searching; and in the Lesson on Differences of Opinion his point is that, though we may differ about religion, we should be tolerant of one another, *because* religion is only a matter of personal opinion, and modesty requires that we should never be too confident of our personal opinions. And, again, it is impossible to read the publications of the League without feeling that, in syllabuses constructed under its system, side by side with the eternal principles of justice, and on equality with them, ill-considered theories of socialism, anti-vivisectionism, and such-like, which happen to be popular at the moment, are likely to figure.

The other feature in the Moral Instruction League's programme from which we must dissent, as unsuitable for our Catholic children, is that which regards the use of examples:

If I had my way [says Mr. F. J. Gould], scarcely any lesson should pass without the display of a print or engraving of the portrait of some

noble man or woman to give embodiment to the central idea of the instruction ; so that the children should become familiar with the faces of the best manhood and womanhood, and bear the memories with them all their lives. The poor, pale speech of the teacher would be covered with the rich bloom of historical instance. When the scholars thought of moral courage they would call up the features of Socrates ; magnanimity of Pericles ; self-government of Marcus Aurelius ; single-heartedness of Washington ; brave compassionateness of Florence Nightingale.¹

Now, we do not undervalue the employment of good examples for the children to imitate, on the contrary we consider it to be of vital importance if their moral training is to be efficient. Nor do we object to the employment of examples like those suggested in the passage quoted—as long as they are given a purely subordinate and incidental place in the system—for we often employ them in this way ourselves. But we do object most strongly to this class of examples being set in the front rank of those on which the children are to be formed, and that, too, to the pretermission of examples which are of infinitely more consequence. For us there is one example which is in a rank apart from all the rest, and surpasses them immeasurably—the example of our Lord Jesus Christ. It is on this primarily that we form our children from their tenderest years, for this that we familiarize them from the first with His words and deeds as recorded in the Gospels, and bid them constantly reflect how He Himself would have acted and how He would wish them to act in the circumstances and occasions of their own young lives. It is in this way that the Home of Nazareth is made the scene towards which their minds and hearts are ever turned, Jesus being their pattern there in the first place ; and after Him Mary and Joseph—in the next rank, though *longo intervallo*. After these, again, and in the third rank of subordination, they are taught to look to the saints of the Catholic Church ; and then to their parents and teachers, who should, if on no other account, on that one alone, strive to make themselves worthy models of conduct—that they may be able to say, in some measure at least, to their young charges, like St. Paul, “Be ye imitators of me even as I also am of Christ.” Nor is it only as to their great example that we teach them to look to Jesus Christ, but also as to their great Companion ; who

¹ *The Moral Instruction of Children in Classes*. No. 8. Published at 19, Buckingham Street, Strand.

is ever present to them, ever watching over them with the eyes of love, ever commending to them His own example, ever exhorting them, warning them, encouraging them, strengthening them, to imitate it. Catechism lessons, priests' and teachers' addresses, prayers and devotions, Confraternities and Leagues of the Sacred Heart, of our Blessed Lady, of the Rosary, of St. Stanislaus, of the Apostleship of Prayer—what else do they all aim at save to cultivate more effectually this hidden life of the following of Christ. Nor is it all in vain. Children's hearts are easily won by a living appeal like this, and, notwithstanding occasional infidelities and perversities, readily respond with filial love and reverential fear. And thus it is that that bright, easy, and affectionate spirit of piety is engendered which is so striking in a good Catholic school, and offers the best promise that can be had, in this world of concupiscences and contradictions, of true and generous lives to follow when adolescence has given place to maturity.

These are our principal objections to the project of the Moral Instruction League, and they explain our anxiety when we observe the powerful support which the Board of Education, though probably unwittingly, is lending to its campaign for the capture of the schools. But what is to be done to meet the danger? Our present purpose has been to give warning of its approach to those of our Catholic managers who may not have as yet adverted to it. But a brief word on the general lines of defence we should adopt may not be unacceptable. In the first place we should obviously make it clear that we do not object to this new kind of moral teaching being given in the provided schools to those children whose parents, having no religious beliefs, or none very definite, are prepared to welcome it. Not that we anticipate that much will come of it. The Ethical Societies are very sanguine of the moral harvests they are going to raise by this new method of culture. They fancy it is given to them to transform the face of human society, and cause vice and misconduct to disappear almost altogether from the world. It is easy for a movement which has not yet passed its fortieth year, and has no embarrassing record behind it, to cherish glowing expectations. But, if any sure inference can be gathered from the history of the *regime* of "independent morality" in the State-schools of France, it would seem that not moral progress but moral deterioration is the harvest it is adapted

to raise. We must not be misunderstood. We do not question the single-mindedness and nobility of purpose of the leaders of the new Movement. Their publications bear them good testimony in this respect. What we question is the efficacy of their method. To recur to a comparison already used, it may suffice for a steam-launch in a land-locked harbour, but one might as well try to propel a heavy liner across the ocean with a donkey-engine, as expect by this feeble method to propel the dead weight of human resistance successfully through the storms and currents which, as long as human nature remains what it is, will continue to beset the ocean of life. Still, God knows that some kind of moral training is needed in numbers of our schoolrooms, and this kind may be better than nothing in cases where the children can look for nothing else. But as for our own Catholic children—and we fancy that here we should have the mass of Anglican and even Wesleyan parents agreeing with us—they must have none of it. For our own system of moral training, as described above, is one and indivisible. Every part of it needs to be taught by teachers who are in sympathy with the whole of it, and hence what the Moral Instruction League offers to supply to our children as at least a part of our whole, is no part of it at all, but is incompatible with it. In view then of those of our children who may be forced by circumstances to attend non-Catholic schools, we must insist that the Conscience Clause be made to cover these moral lessons as much as it covers the different species of religious instruction. And into our own Catholic schools, which we trust to retain under any future system that may become law, these moral lessons must have no entrance whatever. Indeed, the bare fact that such a system, as to be compulsory on all, should have been projected, and to some extent accepted, is to us but an additional justification of the insistence with which we have demanded to have Catholic schools, with Catholic teachers, for our Catholic children. When then the Moral Instruction League declares, in its advertisement, that “it holds that it provides *the only solution* [italics theirs] of the present religious difficulty in education,” we must reply to them, in all courtesy, and in all friendliness, but at the same time with the utmost resoluteness, “No, not the only solution, rather the least acceptable solution of all.”

S. F. S.

The Testimony of Martyrdom.

IF any method of apologetics can truly be described as official, it is that objective method which takes its departure from certain and visible facts of history. Subjective systems doubtless have their value, yet considering the public to which the apologist usually addresses himself, it is questionable whether these will be found so convincing as those classical proofs of the divinity of Christianity with which our theological manuals have made us familiar. The human mind, in our hemisphere at least, is realist; it has a love of what is actual and concrete, its interests are not mainly speculative. Most of us do not thrive in the altitudes of metaphysics, nor in the depths of philosophic introspection. We are by nature and by habit men of the plain. This may be right or it may be wrong, but it can scarcely be denied that it is the actual situation, and with actual situations it is the duty of the apologist to deal. It is not my wish to enter into any comparison of the two methods, the objective and the subjective, nor to represent either of them as useful for all times, circumstances, and people. Apologetics, if they are to be effective, must of necessity be opportunist—in this science rigidity is not a virtue but a defect. It is regrettable that there is a tendency to abandon the old classic method, to depreciate it as though it were superannuated, or what is worse, to cast it out as if it were positively untrue or sophistical. The better way surely is to acknowledge the great services that these arguments have rendered in the past, and to re-state them where they need re-stating. They require to be set forth clearly and without exaggeration, due allowance being made for the criticism with which they have been met, and which without destroying their force, has called for some modification. There is no reason surely to despair about arguments which have in past centuries swayed the intelligence of Christian

minds — such arguments, I mean, as those derived from scriptural and ecclesiastical miracles, and the remarkable spread of the religion of Christ in the face of the fierce opposition which it provoked. Yet there has arisen a need of handling these proofs very carefully, having regard to a state of mind exacting and critical, which has been fashioned by the newer processes of historical and philosophical science. Whatever may be said of new systems of apologetic, it is evident that the old ones still have power over the mind of this generation, and cannot be described as unavailing or antiquated.¹

It is gratifying, then, to notice that while some writers are venturing forth into new fields, there are others who are engaged in placing traditional views in a new light, releasing them from careless presentment and weighing their exact force. This is being done with conspicuous care and thoroughness in the case of the classical argument derived from the testimony of the martyrs, that which was stated at once briefly and accurately by Pascal in his well-known epigram: *Je crois les histoires dont les témoins se font égorger*. Thanks to the labours of Ruinart, of de Rossi, Leblant, and others of equal patience and conscientious industry, thanks to the long and steady work of the Bollandists, the argument has been set in its true relation to history. It rests no longer on vague and dramatic appeals to half-discredited records of martyrdom, on ancient or mediæval romances which for centuries passed as genuine. By careful and painstaking examination, the reliable *acta* have in the main been separated from the spurious, the way being thus prepared for a just estimate of the heroic conflicts in which the martyrs had so great a share. The subject is worthy of all the labour which has been spent upon it. It is closely connected with the most fascinating period of the Church's life history, the first struggles of the Christian religion and the gradual evangelization of the ancient world. As miracles were fitting and even necessary at that time, so also was martyrdom. The first prolonged the power, the second the sufferings of Christ. Martyrdom was the public testimony to religious truth which set the pagan world wondering; it was evidence of sincerity too remarkable to be easily passed over. Seneca marvels as he recalls the death of men whom he has seen to suffer flame and torture not only without a groan or a cry for mercy, but even with a smile of victory

¹ See *Irish Theological Quarterly*, April, 1906, "The Revival of Mysticism."

upon their lips.¹ To whom can Nero's old teacher be referring if not to the Christian victims of his pupil's cruelty? Marcus Aurelius looks upon similar scenes, but with different feelings. The men who die thus, he philosophizes, are no heroes, but obstinate fanatics with a bent for theatrical display.² But while Seneca and the meditative Emperor glance and pass by, a vast revolution is moving forward in other spirits. The martyr becomes the representative, almost the incarnation of the Christian doctrine, with its code of austere renunciation. He is discovered to be suffering not by reason of his own caprice, not from an insane love of suffering itself, but in consequence of an obligation which is laid upon him by the faith he professes. For the Christian conscience had rapidly framed for itself a rule of conduct to be followed in the event of persecution.³ The moral theology of martyrdom from the first was strict but sane. Rashness was discountenanced on the one hand and cowardice on the other. The Church chose the middle way. She refused to listen to the worldly wisdom of some of the sects which held it to be suicide to die for a doctrine, or to the fanaticism of others which taught that flight was criminal in a Christian. Though the latter view was preached by Tertullian with the fiery eloquence that was all his own, it never became current in the Church.⁴ From the beginning of the great persecutions onwards the Christian was allowed, nay, was advised to hide from those who sought his life. To fly from persecution was at once the theory and the practice of some of the greatest among the earliest Christian champions, St. Polycarp, for instance, St. Cyprian and St. Athanasius. St. Gregory Nazianzen sums up the position in a phrase: "It is rashness to offer oneself; it is cowardice to refuse the crown."⁵ The spectacle of martyrdom—new and astounding to pagan eyes, appeared in all forms and in all parts of the empire. The trials were held publicly, sometimes in the open air, sometimes in the courts of justice. They were witnessed by crowds of people of all classes. The *Acts* of St. Cyprian, for instance, make mention of an immense concourse that went out to Sexti to be present at the examination of the great Bishop. Wild disorder often prevailed at these trials. Soldiers and executioners, lawyers

¹ *Epist.* 78. ² *Thoughts*, xi.

³ See for instance the *Martyrdom of Polycarp*.

⁴ Tertullian, *De Fuga*, holds that even apostasy is preferable to flight.

⁵ *Orat.* 42.

and populace cried out, insulted, shouted without reserve and without shame. Sometimes the magistrate was bullied by the crowd, and frequently the cowardly type of Pilate re-appears in the representatives of the Roman power.¹ The constancy of the champions did not fail to create a profound emotion in the souls of those who were present—the spirit of cruelty and the spirit of grace were equally visible during those times of terror. Some of the most authentic *Acta* recount conversions made while the martyrs stood before their judges. Sometimes it was one of the vast audience who stood forth to acknowledge his newly-given grace; sometimes it was a soldier; one of the records shows us a reporter throwing down his tablets and confessing himself a Christian.² But the striking episodes that took place at the scene of a trial or execution were but an occasional and public expression of a continuous hidden movement which was going forward in the midst of heathendom. The scanty literature of that time has yet preserved priceless records of the fruit of martyrdom. Two of the most celebrated of the early apologists, it would seem, owed their conversion in great measure to the scenes they had witnessed at the trials and execution of the Christian martyrs. St. Justin had seen the sword drawn in Palestine, Tertullian in Africa. The writings of both these reflect the impression that was produced at the time by sufferings joyfully borne for the name of Christ. The former, in a passage of his second apology³ has framed an argument which has been constantly used from his time by Christian apologists. Socrates, he tells us, "never found a disciple who would die for him. Jesus has a host of witnesses, artisans and low-born folk as well as philosophers and men of letters, men who kept His doctrine even to death in face of slander and threats. This was because they drew their support not from the weakness of man's reason, but from the very strength of God." Tertullian's eulogies are more unrestrained—the praise of martyrdom has inspired some of his most vigorous pages, for it was in his age the most actual of themes. Minucius Felix handles the same subject with elegance and grace. Octavius and his two friends are found to be discussing it during their vacation at Ostia⁴ as they take their walk along

¹ Leblant, quoted by Dom Leclercq, *Les Martyrs*, vol. i.

² *Acta Sancti Cassiani*, apud Ruinart.

³ *Apol.* II. 8, 10.

⁴ Min. Felices, *Octavius*.

the strand or sit down towards evening, to institute a mock trial of the beliefs of paganism. If even pagans were impressed, the faithful were, as is natural, enthusiastic. The martyr is the *alter Christus* of the early Church, as we can easily learn from every available source, from liturgical remains, from apologetic and theological literature, from funereal and other inscriptions.

The widespread fact, or phenomenon as it is called now-a-days, of martyrdom was for centuries before the eyes of Christian and pagan during the early centuries of our era. The early apologists are ever calling the attention of heathen friends to it. The world, they repeat, has something new to show, something more divine than it was wont to have. It is a persecuted religion which thrives on suffering and becomes greater under punishment. "This does not seem to be the work of man, this is the power of God; these are the evidences of His manifestations."¹ Yet, even during the days of the first persecutions the thesis of the apologist was not without its objections. There were episodes during the course of that fierce time of trial which would be capable of diminishing in some minds the force of the argument *ex testimonio martyrii*. Such an incident is described in the *Passion* of Pionius, who suffered at Smyrna, in the year 250. His sentence was that he should be burnt alive. The *Passion* gives a detailed account of his trial and death, and relates that by his side, also fastened to a post, was a Marcionite priest. Here, then, is vividly presented the thesis and its objection—the Catholic martyr suffering side by side with the condemned heretic. Both render testimony, the one to Catholic faith, the other to revolt, and history at all times will exhibit the same perplexing spectacle of truth and falsehood summoning martyrs to spend themselves in their cause. Writers who claim before all things to be detached from common prejudices have not failed to note the inconclusiveness (as they describe it) of the argument derived on behalf of Catholicism, or Christianity even, from the fortitude of the martyrs. Fanatics and heretics, as well as the saints of Catholicism, have carried away the palm. How can the Church, they ask, which has itself burnt and hanged its rebellious subjects, and watched them as they died in torment without fear or retraction, pretend that she possesses the monopoly of martyrdom? Or how can a Christian found the truth of his doctrines on the argument that many have suffered in

¹ *Letter to Diognetus*, c. 7.

defence of it, since men suffer indifferently for truth and for falsehood? The difficulty is not easy to answer; nay, one might well say that it would be impossible to give a satisfactory reply to it unless one defines somewhat precisely the limits of the classical argument. I will endeavour to do this, following the principles which M. Paul Allard has recently set forth in his interesting work, *Dix Leçons sur le Martyre*.¹ In the first place M. Allard regards martyrdom *not as a miracle but as a testimony*. Some apologists have dwelt largely on the miraculous force which enabled the martyrs to endure torment and death so bravely. They maintain that such fortitude, exhibited by people of every class and age, is in itself a miracle, as evident in the moral order as, let us say, levitation and replication are in the physical. Would not the world proclaim a miracle if some hundreds of men and women, dragged from the alleys of Chicago or Liverpool, went joyfully before the tribunal and surrendered themselves to a painful death in testimony of their faith? It is not marvellous, then, that apologists have pointed to parallel scenes in the *Acta* and declared that nothing short of God's special interference could produce such results. It is the argument of the Letter to Diognetus over again. But our controversialist goes on to remind us that the followers of Huss, and the victims of the Inquisition, and the Protestants under Mary's persecution, were of equal courage. And are these regarded as martyrs in the Catholic sense? Do these also prove a doctrine? It is in his answer to the last question that M. Allard re-adjusts the boundaries of Catholic apologetics. He makes no claim of being original; his intention is to define the traditional view. The martyrs, he insists, were not intended to witness to the truth of a doctrine; they were the ordained and appointed witnesses not of a doctrine as such, but of a doctrine embodied in a fact, that fact being the Christian religion in its entirety. For Christianity, or had we better say Catholicism, has never been a mere collection of dogmas. It has been a society, external and concrete, yet brought into unity by the invisible bonds of faith and charity. It contains in itself visible and invisible elements, doctrine, creed, organization, ritual, and it is to the sum total of all these elements that the martyrs bear their witness. In this office of testimony the martyrs may be said to form a tradition, as real as, if not more real than, any

¹ Paris: Lecoffre, 1906. (See especially chapter xi.)

mere literary testimony. They die not for their own views, but for the concrete traditional faith of which they are the representatives. A heretic, indeed, may be a witness, but he testifies not to the traditional church but to an opinion, held perhaps by many like himself, yet still in opposition to the standards of Catholic faith to which all opinion should be referred. Of the value of his act in the sight of God we cannot be judges—that must be left to the supreme tribunal of Christ.¹ This is the position which M. Allard takes up; at any rate, his historical view falls naturally into this framework. In support of his view he briefly travels over the ground so familiar to him—the first years of the Christian Church. The first martyr-witnesses of the Gospel he finds are those who had seen the Lord with their bodily eyes, who had been the companions of His preaching and had received their commission as witnesses from His own mouth.

It is difficult [he writes] to doubt a witness sealed by the blood of those men who braved every danger, accepted every privation and fatigue, in order to attest the extraordinary doings which had passed under their observation, who dedicated their lives to win souls to the love and worship of the Master they had known, and at length laid down their lives with the profession of faith on their lips.²

Then follows a second rank of witnesses. These are they who received the Faith from the former. Some conversed with the Apostles and saw their miracles; some heard St. Peter preach in Jerusalem and were converted at that great outpouring at Pentecost; others listened to the preaching of the Apostles during the first thirty years of their labours along the borders of the Mediterranean and in the East. St. Ignatius, dying in

¹ "These victims of Protestantism—even when one does not share their beliefs—are nevertheless entitled to deep respect. There were sincere people among them, noble souls certainly, and, what is more, souls even pure and attractive. Some are accustomed to regard them as mere Calvinists and Puritans—insufferably dull. That is too rapid and too unfair a judgment. We must not imagine that all the victims were fanatics; among them may be found tender and delicate consciences, pledged to the Reformation by the sole accident of birth and education, others attracted by the fascination of a life which they believed to be more in accord with the Gospel spirit. There is much to be admired in them—tenderness, innocence, forgiveness of their persecutors—those traits in which they bear a likeness to the Catholic martyrs, though most of them show a ferocious harshness which contrasts with that affectionate serenity which distinguishes our martyrs. These wandering sheep have no strict right to the title of Martyrs, for this belongs only to those who are of the Catholic faith, yet we have no right to pass scornfully by these valiant ones who shed their blood in the bosom of Christendom." (Dom Leclercq, *Les Martyrs*, vol. v. Preface.)

² P. 312.

107, probably knew St. Peter and St. Paul, the founders of the Church of Antioch, of which he was bishop. Except in a conventional fashion, his martyrdom is of the Apostolic age, for in that very year St. Simeon, actually a cousin of the Saviour, suffered martyrdom in Jerusalem, where he had succeeded to the episcopal chair of St. James.¹ To these examples we can add St. Polycarp, the Bishop of Smyrna whom St. Ignatius had visited on his *via dolorosa* from Antioch to Rome. St. Polycarp brings forward the primitive and Apostolic witness to the middle of the second century, for he was burnt in A.D. 155. He had been a pupil of St. John. His connection with the last of the Apostles is set forth by a disciple of his—St. Irenæus :

I can still point out [writes the Bishop of Lyons] the place in which the Blessed Polycarp sat when he preached the word of God. I imagine him as he comes and goes ; his walk, his aspect, the manner of his life, his discourses to his people, all these are graven on my heart. I seem to hear him tell of the way he held converse with John and others who had seen the Saviour, reporting their words to us, and telling us all they had taught him concerning Jesus Christ, His miracles, and His doctrines.²

We may bring down this chain of testimony further still, for Irenæus, the disciple of Polycarp, was afterwards the right hand of Bishop Pothinus of Lyons, who together with many of his flock was put to death in his episcopal city, A.D. 177. About this time the witnesses of this first and second stage pass away, but the institution which has given them birth perseveres. The Christian tradition residing in the Church has become in its chief outlines definite and universal—it is a concrete world-wide fact. And it is this Church, the mother of the Christian race, who brings forth countless children, and amongst them the noble stock that is predestined to martyrdom. The later martyrs are one with this great institution, they witness now not to what they have seen or have heard from those who looked on Christ, but to the living tradition of Christ permanent in the Church. The torch of faith passes from century to century, and now and then the faith becomes intensified into martyrdom. The later martyrs have the quality of witnesses, for the Christianity to which they bear testimony is but the extension in history of the Gospel message.

¹ Eusebius, *H.E.* 32.

² *Letter to Florinus*, Eusebius, *H.E.* 5.

These who are now too far removed from the Gospel fact to add anything to its credibility are always near enough to the Christian fact, that is to say, the Gospel organized and living in the Church to render serviceable witness by preaching and by blood. After the third century Christians begin to regard the beginnings of their religion from a distance. Before their eyes there still remain the material reminders. We remember how Caius shows at the beginning of the century the "trophies," that is, the tombs of the Apostles at Rome. But their memory cannot go back, as that of the faithful did in the preceding age, to the men whose work, hastening to fulfil the Master's commission laid everywhere the foundations of the Church. The Church now is living; they are its members; it exhibits itself to them as to their enemies as the authentic Christian system, and they also may become heroic witnesses of the doctrine which it implies and of the supernatural life which it has infused into their souls. The faith for which they shed their blood is at the same time the traditional faith and their own personal faith, so united as to form one whole.¹

Thus the witness goes on, through the later persecutions, under the apostate empire of Julian, in face of Arians and Saracens, down to the French Revolution and our own time.

There is an evident advantage in accepting M. Allard's view of the classical argument. In the first place, it leaves open the theological questions connected with martyrdom, and these have strictly no place in the science of apologetics. Then, again, it gives to the martyrs a definite office in the supernatural dispensation. They are not, as some naturalistic writers suppose, mere champions of the rights of free opinion;² they are what their name implies—men of faith who are chosen by God to witness heroically to the fact of the Christian revelation.

DELTA.

¹ *Dix Leçons*, p. 320.

² Gaston Boissier for example, *Rome and Pompeii*, end of chapter iii.

Lois.

CHAPTER XXVII.

CUJUS REGNI.

LOIS was saying over to herself a little bit of verse one day :

Calm in the safety of a soul that's thrown
On God alone.

Katey looked up.

"That's very pretty, Lois, but is it true? I don't believe any soul is ever thrown on God alone, whatever the symbol 'God' may stand for. A soul is thrown on friends, or on money, or on itself, or on ambition, or on a conglomeration of these things and many others ; and then, when it's disappointed, when it has grown old and tired, and quieted down, it thinks that it is giving itself to God."

"Listen to this," said Lois, and she read aloud. "'There is a spiritual passion that can be satisfied in God only.'"

"Spiritual passion, my dear," said Katey, "is only another name for hysteria. Don't be shocked, Lois. I've seen enough of that sort of thing to make me perfectly ill. For instance, I've seen girls, and elderly women even, adoring curates, and thinking all the time they were adoring God—and the curate got married, and the adoration stopped."

"It was misdirected——"

"No, no, Lois, no. Let us go through life as we can. Let us do the best that is in us ; or the worst, if only we do it honestly. But, for goodness' sake, don't let us dress up a little devil, or a big one, in a nice white dress, and tuck in his little tail and his little hoofs and his little horns, and call him a god, or what's worse, God. I think that's about the worst thing one can do."

"But, Katey, you are assuming more than one thing. You are taking for granted that spiritual passion is hysteria ; and you are taking for granted that the emotional part of us is

wrong; as if it were given us only that we should torment ourselves by the constant effort to root it out! Oh! and—I thought you didn't believe in the devil!"

Katey took up the last part only of Lois's attack. "You know quite well I am merely using a figure of speech when I talk of my little devil. You might as well tie me down to literalness in speaking of a white dress."

"Katey, don't you believe there may be communion between the soul and God?"

"I think—at least I suppose I think—there is often a wish, a great wish, that poets and darling silly folk of that kind, eh, Lois?" here Katey's eyes laughed, and Katey's broad, soft hand pressed Lois's, "call a yearning, a mystic yearning, isn't it? to catch at something big and great. But isn't it the bigness and greatness that one desires to have? Doesn't one want to be big and great? And then one has to come down and mend a hole in one's stocking, or think how one can buy a pound's worth for a shilling, and so on."

"It isn't that, Katey; it's something different. What do you think we were made for?"

"To get on as best we can. I think I was made partly to try to look after a certain young woman, who sings—and whose singing I love, though it's transcendental and all that."

"Katey, Katey, you are a dear, and you are only too good to me. But you don't see——"

"No, my dear, and I don't want to see! If I 'saw,' I should be a poor thing with my head in the clouds. I haven't a voice to sing up there with, in compensation! You may have the visions, Lois, and tell me about them—I don't want you to be different from what you are; and I think it is foolish or wrong of me to talk to you as I do, because these things mean so much to you."

"You want to treat me as a child comforting itself with playthings——"

"And giving its mother ever and ever so much joy when she hears it laugh and sing."

"No, no, Katey. I don't want you to treat me like that. If I am believing what has no foundation, I would far, far rather see that, and give it up. I don't want to be a child among playthings. I want—oh, Katey——"

"Let us go home," said Katey; "it's time. And Lois, Lois, be sure I love you as you are; I *don't* think of you just as of a

child, but as of some one who has a different sort of life from mine. Lois, you will always love me, won't you?"

"Oh, yes."

They left their seat under the big tree in the park, where they had been sitting apart from the many people who were not far from them. Katey had taught Lois to take advantage of open spaces and public parks, preaching to her of the absolute want of common sense in refusing to take advantage of what you can get because it is not something you most desire. And Lois had profited by these lessons and their like.

They walked home in silence.

As they were passing a great church, people were coming out and going in. By a common impulse they entered the porch and stood listening behind its closed doors. In a little while they heard music, music as of a great antiphon. From side to side of the choir it swayed, now joyous, now solemn and grave, and again as in triumph. Lois looked at Katey when the words came *Cujus regni non erit finis*.

They waited till the Creed was over, and then passed out.

Cujus regni non erit finis!

CHAPTER XXVIII

LOIS LOSES.

THE force of old habit kept Lois for some time a frequenter, if by degrees more and more a merely occasional one, and generally in the evening—the mornings were nice for a walk with Katey—of a place of worship belonging to the communion in which she had been brought up. Katey saw that she had grown far readier than she had been to omit the little show of church-going which the traditions of her childhood and youth had kept her to. And Katey was, illogically, rather sorry, at least sometimes. She would have liked to see Lois freed from all shackles, yet now and then she felt as if Lois might be less happy without them; and as if also there might be such a change in her that Lois would be no longer Lois. "Some people don't seem cut out for freedom," she said to herself, one Sunday evening, when the bells were ringing for service, "Lois looks sometimes as if she ought to be saying her beads, or something as pretty and as silly."

But when she looked up, Lois was there, turning over some papers.

"Are you not going to church, madam, never no more?"

Lois looked a little surprised, but laughed. "Not this evening, I think. Why?"

"Oh, because all the bells are going, and calling to you. Lois, do you know you'll end in not going to church at all?"

"I don't know that, Katey, though I don't think you would be very sorry. I would rather do some reading this evening. Such sermons as they give us! Do these men think that sensible people can really stand all these milk-and-water outpourings?"

"Bravo, Lois! Haven't I often said so?"

"Well, after all, one doesn't go just for the sermon, like dissenters."

"Nonconformists, my dear, not dissenters—remember what you said the other day about calling people what they liked to call themselves!" said Katey, with mock gravity. "But if you want a good sermon, go and 'sit under' Mr. Harrison at the something or other church: I forget the name of the sect; it's rather a new one, or one of the newer ones, at least. It's in Littleham Street: you can't miss it."

Lois said nothing.

"I believe you think it more respectable to attend Anglican services, you dear little Pharisee," laughed Katey. "I should go anywhere I chose. But I wasn't brought up at a Rectory."

Had the thought of "respectability" entered Lois's head? Perhaps it had, though not in so crude a form. But she despised herself for this; and next Sunday morning, leaving Katey curled up on the sofa reading a problem-novel, she went to seek Littleham Street and its chapel and its minister.

But though she heard what she tried to think might be excellent in its way—in its way, ay, there's the rub—she felt that way was not for her. She was sensitive to her surroundings. She hated the big pulpit and the little table, and the extempore prayers: an old clergyman somewhat rough in the tongue had once, in her hearing, called the last-named "ex-trumpery" prayers. And indeed that very morning she heard the minister earnestly pray, that the little lambs of his flock might grow into polished corners of the Temple!

Katey laughed on hearing this, adding comments unflattering, to say the least of them.

"It was very funny, Lois; but you are very much mistaken if you think that is a fair sample of extempore prayer. The poor things have to make up so many little addresses to the below and the above, and deliver them without book, that one doesn't wonder at a slip now and then: like the prayer that God would grant to the Queen, His handmaid, that as she grew an old woman, she might become a new man."

"I believe that's made up!" said Lois. Katey went on:

"But, I've heard just as queer things at an Anglican church. I remember a clergyman expatiating on 'As far as the east is from the west,' and telling us that if two men set out, and one walked east and the other walked west, they would never, *never* meet!—and I've heard lovely reading, too; here's a specimen. It's quite true, Lois, it really is. 'They that run in a race run. All but one receiveth the prize!' Hard lines for the poor *one*. All the same, I shouldn't stay away if I wanted to go. It seems to me that for people who believe things, there ought to be something so big behind, that little eccentricities of speech, or even of thought, would not matter. I don't believe things, and they do matter to me."

"That's the worst of making sermons," interrupted Lois.

"Texts are all right—sermons are—" Katey stopped, and then went on. "But you, Lois, you haven't come to my landing-place, and you ought not to mind; at any rate, not so much. Besides, you are a poet, and what's the good of being a poet if poetry can't transfigure things, and turn us poor commonplace folk into something fine?"

Lois was troubled.

"It's better than that, Katey. There is something, yes there is, that doesn't transform people, but shows us what they really are. Katey, I'm not giving you my own poor little thinks. I'm recalling what Uncle James used to say about commonplace. I told him once I thought it was so fine of some one to say that genius was the hatred of commonplace. But Uncle James said, in the slow, quiet way he had, 'My child, to genius there is no such thing as commonplace: for genius sees through outsides down to what is beneath, in a greater or less degree according to its own height and breadth and depth.' He went on, Katey;—he said, 'And thus it shows itself to be from God, for God sees all just exactly as it is, and knows the good under apparent ugliness.'"

"Yes, Lois?" Katey's voice was softer.

"He said, 'God sees because He loves; for love is insight. He sees, and seeing is understanding.' And I said, 'That would make genius the same as love?' And he smiled—one of those dear smiles of his that made you feel as if God was speaking to you through him. Oh, Katey, I wish you had known him!"

"I wish I had!" said Katey. And there was silence.

Lois took the lesson to heart, and mocked no more. But her faith was going, going fast; all its definiteness had passed away, though the memory of Uncle James made it seem sometimes almost as if living still.

Had it been true faith, true, if imperfect, or had it only been a something from outside that never had sunk down into her heart? A something which she never had really made her own?

Now and then she went to a Catholic church for Benediction. The atmosphere there appealed to her. "They are not all stiff and proper, and they don't look as if they wanted to lecture somebody." She liked the stately vestments. She liked the doors open all day long. Occasionally she went on Sunday morning, and was touched by the infinite solemnity of the Lifting-up. Yet in all there was no meaning for her.

There was indeed form and comeliness, but she knew not the Spirit that made that form and that comeliness. The Beauty was veiled from her; but the veil was upon her own eyes.

CHAPTER XXIX.

"IN NOTHING."

IT had grown easier to Lois to live in London since she had "chummed" with Katey Stuart; not only because the element of struggle against the economies, which sometimes looked like sordidnesses, was gone; but because also the time spent in making "little plans," or lost in fatigue or exhaustion, was used by her in learning more and more of the greatness of the great city, its past and its present. In some directions, Katey made her life far wholesomer; but, on the spiritual side, Katey's influence was good only in this, that her mind was a truthful one. She disliked sham and sentimentality (not that she was by any means unerring in her judgment of what was sham and what was sentimentality). But Katey had completely thrown in

her lot with the deniers of revealed religion, and though she thought she liked Lois best as she had imagined her, one who needed spiritual crutches, as she phrased it, yet it seemed as if she could not refrain from putting her own point of view before Lois. The closeness of their intimacy, and her very strong attachment to her friend, like none she had ever known before, gave her, she thought, some excuse for this; and her resolutions to keep out of this kind of talk with Lois, often made, and as often broken, after a time came to be made no longer.

"Shall we go and hear Mr. Comyn?" said Katey, one Sunday morning. "They say he is well worth hearing."

"Who is he, and what?" asked Lois. "Church? chapel?"

"Neither. I don't know what he calls himself, but he's on the side of inquiry."

"Oh, I might have known, Kateykin, that you wouldn't propose to go and hear any one not on the side of doubt."

"Lois, almost all the really thoughtful folk are. But there! Why should we try to hasten on the time for the old beliefs to go? Perhaps you will say this, being a poet."

"Why do you want them to go, Katey? Will the world be any better without them?"

"They will go whether we wish it or not, my poet. Mrs. Partington's broom couldn't keep out the Atlantic. But, Lois, you may find some island, some Atlantis, far, far away, where there will be things for you to see and love: some beautiful old gods all alive still; or some pretty new ones. Look here, if you'll go to hear Mr. Comyn to-day, I'll go anywhere you like with you next Sunday. Mr. Comyn does a lot of work at the East End, and Mr. Carson believes in him."

"Mr. Carson believes in Mr. Comyn, and Mr. Comyn believes in—nothing?"

"That's not fair, Lois. Mr. Comyn believes in Hugh Carson, and he believes in plenty, bar the supernatural."

"What is the supernatural?" said Lois, with deep, grave eyes.

And Katey dropped her mocking tone, and said simply, "I don't know."

Lois sighed, but she said, "Well, let us go to hear this wielder of the besom of destruction."

"I believe you love destruction, Katey," she said after a pause.

"I don't really care for destruction in itself," said Katey,

"but I do like common sense; and that seems to me to be on the side of people who frankly confess that they don't know and can't know."

"Do you think that nothing has been revealed?"

"Revealed? Well, I think that people have constructed theories, more or less workable; theories fitting in with their circumstances. And I suppose that what they have very deeply thought, or very strongly felt, has seemed to them a revelation. But, Lois, I ought not to want to spoil your pretty little beliefs; and I ought to be willing to promise you that I won't ever ask you to go anywhere to hear what might bring to you——" she was going to say, "the rubbing of the guilt off the ginger-bread," but she changed it to "the shaking of the faith you were taught as a child, if it's a comfort to you. And yet, Lois, I should like you to be strong enough to accept unfaith, if you saw it was right."

Lois was sad, for she knew well that such faith as she had had was going from her.

So they went together. Katey had over Lois the influence not only of the stronger over the weaker, but also that of one who is the more strong to love over the one who is loved. To love gives greater strength than to be loved can give, and Katey's affection for Lois was deeper than Lois's for her.

When Lois saw Mr. Comyn, she remembered quite well having met him at the Ross's. She remembered, too, how some one had said of him, "That young man will make his mark one day."

He had the voice of the born speaker, with its wealth of inflection as well as clarity of tone; he had also the slight natural gesture here and there that seemed almost to indicate what would be in kind the next thing to be said, and with this a sort of cultured restraint that gave the impression of a passion under a sway which, if need were, might know the laying of the rein upon its neck.

It was said of Mr. Comyn that he had given up the chance of rising to unknown heights in the diplomatic service; given it up that he might serve humanity in its way to freedom, with help by word and by deed. Some of his work was among cultivated people; some among working-men in the East End of London: that place of the gathering of the clans of faith and doubt, and light and darkness, and nostrum upon nostrum for the healing of society, and plan upon plan for its reconstruction; and fog

physical, and the seething of discontent, and the wallowing of false content, and the sordid greed, and the old Anarch Chaos, and the Spirit of God brooding over all, and working in His workers, who are many among men and women ; and in all of what we are pleased to call forces, not knowing what we mean.

CHAPTER XXX.

THE BROTHERHOOD OF HUMANITY.

IT was not at the East End that Comyn spoke this day on the Brotherhood of Humanity. It was at the rooms (or rather room) of the Association for the Study of Ideals of Service, known as the A.S.I.S., or Asis. He said he would remind them of the elementary truth that humanity in its joy and in its sorrow was essentially a social thing. None could live a life apart from his fellows. Man must ever be with man, and in man, and for man. Those who failed definitely or tacitly to recognize this broke a bond, and must bear the punishment of all who refused the recognition due to the great Power we call Nature. And man who was brother to man, was kin also to all being, whether he called it organized or not ; for all Nature lives, and life is the sign of the kinship of all with all. Man is kin to the huge trees of the Californian solitudes ; kin to the little living things too multitudinous to number ; kin to the great wild beasts, as Buddha knew when he gave his body to stay the hunger of the tigress ; kin to all the life of all the universe : but, most closely of all, kin to his own kind : man to man.

There had been, he said, great priests of this brotherhood, notably Buddha and Jesus ; Jesus, who, to use a famous phrase, had taught "the enthusiasm of Humanity." Buddha he put first, because his was the higher crown, gained by the higher sacrifice. A king's son, he unroyalled his life ; a rich man, he stripped himself bare ; husband and father, he gave up love and home : went forth, leaving behind him everything that made life beautiful ; went forth, not for self-aggrandizement, nor, as the "saints" of Rome did, to save the soul by macerating and insulting the body, and flee the world rather than dare the redeeming of it ; but simply and only that he might learn the way to show his fellows the light of truth. For nothing was to be compared with truth.

The search for truth might strip the life very bare, but that mattered nothing, and the life stripped bare in the search for truth might, he said, yes, and must re-clothe itself in the beauty of selfless love; the love of humanity, that casts out self, and works on, toils on, yes, even slaves on without hope of reward, in the glory of the Brotherhood of Humanity.

What, he said, is the cry for Divinity but a cry for the perfection of Humanity? To go on for the sake of right, with no thought of anything beyond it; to consecrate oneself to service; this was the most beautiful thing there could be.

This and much more, to an audience made up of very mixed elements; mostly young, or in early middle-life. Some of them had been trying to work out life's big problems, unaided, and make themselves some kind of religion. Some of them had thought deeply over the graver side of life, and others had lightly skirted it. Most of them had parted with the poor remnants of the heritage of their fathers which had come down to them from the days when the Faith was banished; the few remnants that yet indeed were of the truth, and in the lives of many had been a great and holy and saving power. Few of them could have given any reason for the holding of those remnants; few could have answered the sneers at Christianity on the commonest historical ground; and none would have accepted the truth that grace to believe is beyond the power of all historical evidence to bestow. Noble faces, some of them, marked by deep lines; care-lines, or thought-lines. Fair faces, some of them, with a grave innocence of look. Rugged faces, some of them, scored and seamed. Scarcely any among them had the sensuous look of over-dwelling on the side of life which is just that of the living creature.

They were, most of them, worshippers at the shrine of doubt; they thought doubt must be greater than faith; more intellectually great; more spiritually vast. They thought, most of them, that only through doubt can truth be attained; that is, some gleams of truth, truth itself transcending all power of attainment; but some gleams, some "broken lights," nothing definite, nothing fixed, nothing sure.

And while Comyn was speaking thus, sincerely indeed, yet out of the welter of the great suburbs of the "City of Confusion," whose bounds are wider, whose foundations shallower, than can be told, there was going up from many hearts, on many voices, from the depths of that which, in transcending, includes all

mysteries, all knowledge, the great confession concerning the Incarnate Ideal. *Cujus regni non erit finis !*

After the address Katey and Lois were leaving the room, when an acquaintance of theirs said, "Do let me introduce Mr. Comyn to you." They moved on with her. They saw a middle-aged lady go up to Mr. Comyn, and warmly grasp his hand, while she said, "Oh, how can I thank you? You have brought me indeed a revelation—a true Gospel. Go on and help others to shake off the yoke under which they have bowed for so long. Help them to see that the only divinity is in humanity, and that humanity must indeed set itself free."

"What is freedom?" said Lois. The words passed her lips involuntarily, and she was shrinking back when Mr. Comyn turned to reply; so that the instantaneously formed intention to leave the place as quickly as possible could not be fulfilled. Yet the words had been spoken in a very low tone.

"Freedom," said Mr. Comyn, "is, I think, the state of absolute command over oneself, with all one's faculties, bodily mental, spiritual. It implies perfect balance; for once allow the balance to be disturbed, you directly are subjugated in one way or another. To go through life undisturbed by distracting fears or hopes of an impossible future; to do bravely whatever one can towards lightening the burden and relieving the pain produced or induced by wrong social conditions, and working towards the freeing of the human will and intellect from the baseness of superstition and its consequent low morality, can only be done when freedom has been attained."

"You are sure, quite sure, that religion is a lie, and the enslaver of souls?"

"No, I should not say that. True religion is the lifting up of the emotional consciousness into a larger and purer light. But false religion is a deadly thing, and keeps us down instead of lifting us up. Christianity, in its earliest form a spiritual force because of the quickening power of a great Personality, almost immediately after His passing became debased: very soon set reward and punishment in the place of the beauty of holiness; very early clogged its wings with the heavy incense of sensuous worship; until, after many centuries, how does it stand? Where do you go for the will of its Founder? To one of numberless little sects, each with its little patent prescription for salvation? or to the great corrupt organization of Rome, which, all over

the world where it has power, crushes out freedom and joy and hope and life itself? The religion that is true is that which remains, the true gold, after the base ore of creeds has melted away from it."

Lois and Katey bowed, and went out.

Little groups formed near the door, and they heard a stray remark or two.

"That was fine, about gold and ore, wasn't it? What he said to that lady?"

"Yes, very, very fine."

"But what does it mean?" said some one else.

"Oh, it means that you are to have religion without any creed."

"But how can you? How can you really hold any belief that you can't express? And, after all, isn't every expression of belief a creed?"

"Oh, it doesn't mean that."

Two people walked behind them for a little distance, and they heard one saying, "When he said that about our being kin to the little living things, I really couldn't help wondering how he behaves to his small six-legged relations if he sees as many of them at the East End as I do sometimes."

They did not hear any reply.

CHAPTER XXXI.

EASE.

KATEY and Lois were saving for a grand "bu'st up": a month in Italy, during the Christmas holidays; and were planning their journey and their sojourns, when something happened that brought a change to their lives. Katey became unexpectedly the mistress of an independence. A considerable yearly income came to her through the death of a grand-uncle whom she had not seen since she was a little child.

"O Lois! O Lois! How beautiful it is! To be well off, and free, and young—for we are still young, my dearie—and not to have to be sorry for any one's death; you know I couldn't be sorry for Uncle Geoffrey, for I really can't say I ever knew him. Oh, it was lovely of him to think of me! And now, Lois, we

are going to be happy, we two. No more teaching : you shall write what you like and how you like."

"But, Katey——"

"I know, my dear, my pretty, darling dear, I know what you have got in your pretty, darling mind. You want to tell me that you must be independent, &c. Perhaps you would like to starve your little mind in an attic, if not your little body. No, no ! I'm going to live a different sort of life, now ! I want to see people ! I want to go out, and have people to see me at home, and I want to see men as well as women ! Yes, I do, madam ! I like women—and I specially love one of them—but I want to see the *unver* side. I want to see people that look at things differently just because they're not women. And, you see, if you live with me, I shall be ever so much freer than I could be without you !"

"But, Katey, you know you don't care about chaperons. *That's* nonsense ! And if you do, haven't you any relations ?"

"No, my dear, not one that I would live with ; and my relations are highly respectable and well off, the few there are of them. They think me a big Bohemian blot on their 'scutcheon.'"

"But, Katey——"

"But, Lois ! I'm not going to have an ancient vestal by way of chaperon. No, no, we are both young—let's enjoy ourselves. Oh, Lois, whatever people may say, youth is just a *glorious* thing ! Let's make the most of it while we have it ! Let me feel that if I've been no other good in the world, at any rate I've helped to keep you young. The big, black grave-shadows come soon enough. They come, and they bring wrinkles, and thinness and greyness of hair, and shaking and falling teeth ; and people patch themselves up as best they can to look as little uncomely as they can help. O Lois, I hate the thought of age ! Now, what are you thinking of, Madam Solemnity ?"

Lois did not tell her that old words were floating in her brain ; something about a hoary head being a crown of glory if it were found in the way of righteousness.

"Lois, say you will be my sister ! Say you will live with me ! You shall write poetry at any hour of the day or night you like—ring a servant up, as Pope did, to bring you paper, &c., if you wake up and feel inspired. You shall have your very own sitting-room ; and you can ask the Long-haired Ones and talk about the Ineffable with them ; and my short fat face—I've found out that I'm just like Steele, you know !—will bring

itself up now and then when the tea-things come and prove you are not unchaperoned. And you can make tea for them, and they'll think it's nectar and you are Hebe——"

"You absurdest of Kateys! Now tell me the truth, the real, real *troof*, Katharina. Would it really be the best thing—I mean, do you think it would be the best thing for you to have me? There would be no reason why I shouldn't go on with my teaching——"

"Oh, yes, there would! I'm going to give up mine as a matter of course. It's not fair for women who don't need to make money by teaching, to do it when there are so many people qualified to teach who do need to make it; and my little sister—I don't know why I say little, for you are ever so much taller than I—is to write *pomes*—you used to say *pomes*, Lois, or something very like it, till I taught you to pronounce your end vowels, you know!—and charming, dainty stories—and perhaps a great novel that will make, oh, such a great name for you!"

"Thank you kindly, ma'am."

"Don't be proud. You shall write nothing but little 'vusses' if you like, and you shall go to the country when you like. You won't want to live there, Lois, I'm sure: and we'll go to Rome this very next Christmas. And we shall have no more saving-up! Oh, say yes, Lois, say yes! Say you will live with your ugly friend and be a foil to her."

"She isn't ugly, not one bit!" said Lois, nestling in Katey's arms.

"Tastes differ!" said Katey.

"It's all settled, then," she went on. "Oh, I am glad! I am glad!"

EMILY HICKEY.

Flotsam and Jetsam.

Dr. Clifford and Juvenile Literature.

THE extraordinary position which Dr. Clifford has been allowed to assume in regard of education, confers on a recent utterance of his an importance to which otherwise it could make no claim. It is taken from the *Daily Chronicle* of November 21, 1906, where it appeared as an advertisement of Mr. Joseph Hocking's anti-Catholic novel, *The Woman of Babylon*, the resources of typography being requisitioned to give it emphasis,—thus ;

DR. CLIFFORD.

I have read *The Woman of Babylon* with the deepest interest, and have taken, and shall take, every opportunity of commending it to the young people of this country. It is a story of thrilling interest. It is most opportune in its appearance. It comes at a moment of critical peril in the political and social life of our land. It is as strongly to be commended for its scrupulous accuracy and complete restraint, as for its clearness of statement and skill of development. It ought to circulate by hundreds of thousands.

In our next issue we hope fully to deal with this absurd and slanderous book, which Dr. Clifford would disseminate amongst the young and ignorant, fortified with the guarantee of his own erudition.

J. G.

The Essence of Jesuitry.

Reviewing the late Lord Acton's *Lectures on Modern History*, a writer in the *Church Times* has recently told us that while his lordship gave, of course, no countenance to charges vulgarly credited against the Jesuits, he yet summed up in a dozen words the maxim of their founder which has guided the reverend Fathers "throughout their labyrinthine course." Our curiosity being naturally aroused by this information, if we have access to the *Lectures* we shall have no difficulty in finding the passage which is evidently meant; where we read as follows:¹

St. Ignatius directed his disciples according to the maxim that more prudence and less piety is better than more piety and less prudence.

A very terrible maxim, no doubt; but where is it to be found, or any evidence that Loyola accepted it, or made it the ruling principle of his policy? Lord Acton, of course, was familiar with much which is quite beyond the knowledge of less profound scholars, and in this instance he has obtained information totally unknown to the followers of St. Ignatius themselves, for none of these, whom it has been possible to consult, not even those who thought themselves most familiar with the utterances of their patriarch, can remember anything of the kind; whence it would at least appear that it can hardly be given such prominence as would account for its being made the standing rule of any course of conduct, labyrinthine or otherwise.

On the other hand, in the *Summary of the Constitutions*, which every Jesuit knows by heart, there is a clause which undoubtedly seems to say the very opposite:²

Let all who have given themselves to the Society apply to the study of solid and perfect virtues and of spiritual things, and account these of greater moment than either learning or other natural or human gifts, for they are the interior things from which force must flow to the exterior, for the end proposed to us.

It is, therefore, to be regretted that Lord Acton should have omitted to specify his authority for a statement like this, which his reputation as an historian could not fail to invest with so much importance.

J. G.

¹ P. 115.

² § 16.

The Elevation of the Host at Rome.

However much we may occasionally have to differ from the liturgical theories of our Anglican friends, we are accustomed to look to them for sound and scholarly work wherever questions of fact are involved. For example, it may be cheerfully admitted that such writers as Dr. Wickham Legg and Mr. Walter Frere, to take two conspicuous instances, have done much to add to our knowledge of liturgical history in this country, even though they have aimed many an unfriendly missile at the defenders of what they are prone to call the "Italian Mission." But to this high level of scholarship there are exceptions, and we are led to bestow a passing note upon a little book which seems of late, through the action of author or publisher, to have been rather assiduously thrust upon the attention of Catholics. However much time Mr. Zouch H. Turton, the editor of *The Vedast Missal*, may have given to a study of liturgical documents, he has certainly much still to learn before he can safely venture to call attention in print to the supposed contradictions of the Roman system. I venture to quote in illustration the following few remarks in which Mr. Turton sums up his comparative study of the rubrics connected with the Words of Institution in various early Missals :

Adding these four examples to the three already given we have the following curious results—(1) The Host not elevated, Rome, 1484; (2) elevated to be seen by the bystanders, Rome, 1560; (3) by the people, Sarum, 1492, and Utrecht, 1497; (4) for adoration, Upsala, 1513; (5) the priest himself to worship it, Rome, 1577, and Rouen, 1499. Whether these changes contributed to bring about the Reformation, or were themselves the result of the Reformation spirit, then so widely diffused, it is difficult to say, &c.

We may end our quotation here, content for our present purpose with calling attention to the one fact that, according to Mr. Turton, the Host was not elevated at Rome in 1484 after the words *Hoc est corpus meum* in the Mass. Why has Mr. Turton arrived at this strange conclusion? Simply, we reply, because he has assumed that the absence of all mention of elevation in the rubrics of early Roman Missals implies that the elevation did not take place. The blunder seems to us worthy of notice as a typical example of the danger of putting implicit trust in the argument from silence. No doubt there are occasions when

the argument from silence is reliable enough. When we are dealing with a large number of witnesses who have every reason for speaking and none for suppression, and when again we can control their data by the converging evidence of archæology, palæography, and other lines of investigation, in such cases we may often have a perfectly irrefragable proof from silence alone. But when we are dealing with sacred books in which the ordinary scribe or printer would not venture on his private authority to modify the text before him, however much it might contradict contemporary usage, the evidence drawn from the non-appearance of certain directions in liturgical volumes is quite untrustworthy. That the Sacred Host was elevated after the words of consecration, at Rome as elsewhere, long before the fifteenth century, can be proved by overwhelming testimony. A reference to the thirteenth and fourteenth Roman Orders may surely suffice. In the thirteenth Order, published by the direction of Pope Gregory X.,¹ the *elevatio Corporis Christi* is selected, just as the "Elevation" would be used now-a-days, to denote one of the most conspicuous landmarks of the Mass, an indication probably that it was then no novelty, and the rubric thereupon continues :

In elevatione Corporis Christi prosternant se ad terram et adoret reverenter in facies cadendo et sic prostrati stent usque ad *Per omnia*.²

But still more explicitly in the fourteenth Roman *Ordo* which belongs to the beginning of the fourteenth century we read that the priest after pronouncing distinctly and devoutly the words of consecration, must "reverently and carefully elevate the Body of our Lord on high to be adored by the people," (*reverenter et attente ipsum divinum corpus elevet in altum adorandum a populo*).³ That this practice lasted on without any change in the rubrics of the Roman Missal, manuscript or printed, might be proved by a comparison of the early Missals with the little *Ordo Missae* of the Papal Master of Ceremonies, John Burchard, belonging to the end of the fifteenth century, which *Ordo* is the foundation of our present *Ritus celebrandi*. But Mr. Turton's blunder is too gross to need detailed refutation. As we have already said, it is only of interest here as a remarkable example of the penalties which wait upon the misuse of the argument from silence.

H. T.

¹ About the year 1275.

² § 19.

³ *Cap. liii.*

Reviews.

I.—THE CHRONICLE OF ST. MONICA'S, LOUVAIN, 1625—1644.¹

THE second volume of Dom Adam Hamilton's edition of the *Chronicle of St. Monica's* is sure to meet with a welcome no less warm than that accorded to its predecessor. The story is, if anything, more full of stirring incident, the pictures are more numerous and pleasing, the editing is even better than before, the publisher's work shows no signs of falling off, while the price remains most moderate. The period covered by these nine chapters, though short, is full of movement, covering as it does a war between the Dutch and the Spaniards in Flanders, and the Civil War in England. During the former, the community at St. Monica's was partially broken up, and the poor Sisters were put to trials without number, which, though interesting to read about, must have been extremely grievous for ladies living as they did. During the Civil War, the families of the nuns suffered most acutely; and it is easy to imagine with what burning hearts the good Sisters would have recounted one to another the heavy news they received from home, news which has found a permanent resting-place in various passages of the *Chronicle*.

Thus it comes to pass that, for an antiquarian book of its class, the book is remarkably interesting and readable. Nor will the *ethos* of the book fail to commend itself to the Catholic public. We have here the views taken by honourable and noble-minded Englishwomen on great historic movements, the merits of which are still under discussion. Their views may not contain the last word on the subject, they do not pretend to minute and discriminating criticism. But they express sentiments the refinement and humanity of which is at once

¹ *The Chronicle of the English Augustinian Canonesses Regular of the Lateran at St. Monica's in Louvain (now at St. Augustine's Priory, Newton Abbot, Devon). A continuation: 1625 to 1644. Edited with notes and additions by Dom Adam Hamilton, O.S.B., with twenty-nine full-page illustrations, and ten pedigrees. Pp. xx. 217. London: Sands. 10s. 6d.*

evident. They are always clear, decided, "on the side of the angels," and do not disguise their scorn of puritanical cant and humbug.

This volume, then, gives us a charming picture of our ancestors in the Faith, and in the flesh. If one must criticize something perhaps one would notice the absence of notes. It is so evident that a book like this must have been drawn from valuable and presumably rare books and manuscripts, that one wonders why Father Hamilton does not somewhere introduce and commend them to us. The plates are excellent, though some are not very intimately connected with the story told; but it is a pity that so poor a reproduction of Holbein's picture of the More family now at Bâle should have been selected as a frontispiece.

2.—HILLS AND THE SEA.¹

Though the two works differ in almost every particular, we can compare these papers to nothing but the *Sentimental Journey*. As in Sterne's immortal work, it is not the things described that matter, but the mind of the describer. Everything is seen through a haze that is entirely personal to the writer, in which his convictions, predilections, and antipathies are intermingled with vivid imagination and even with purest fancy. That the adventures and experiences related were ever actually encountered, we are evidently not always expected to believe,—as when the author interchanges remarks with his horse,—but everywhere we have a picture of one to whom history is alive and real, who is entirely out of sympathy with fashionable modes of thought, notably with the boasted progress of the modern world, and with the spirit of imperialism,—one above all who firmly believes that the things which are unseen are eternal—and should be ever in our thoughts.

The various papers collected here together have no other bond of cohesion than the unity of motive which has produced them. They originally appeared in many various journals, and deal with a great variety of topics; some, as the general title imports, with cruises on the North Sea or in the Channel, and some with adventures amid uplands or mountains, but there are

¹ *Hills and the Sea*. By Hilaire Belloc, M.P. London: Methuen and Co. 6s.

several where the scene is laid in the Fen country ; once it is actually in Holland ; and once again we have the experiences of a year's military service with the French artillery. Some, moreover, are apparently records of what actually happened to the author ; others are manifestly pure, or almost pure, fantasy. But all are eminently readable, they constantly compel thought, and they possess, moreover, a distinction of style and an unconventionality that are most refreshing. We cannot, however, understand how so scholarly a writer should have allowed the printer to make him style the Greek god of wine "Dionysius."

3.—THE CHURCH AND THE EAST.¹

L'Eglise et l'Orient au Moyen Age is the latest volume of the *Bibliothèque de l'enseignement de l'histoire ecclésiastique*, which, we may remind our readers, was projected in response to Leo XIII.'s wish for a "universal history in keeping with the progress of historical criticism." The present volume is on the Crusades, from their commencement to the taking of Constantinople by the Turks in 1453. Though compendious, as the nature of the *Bibliothèque* required, it is very carefully written, on the basis of an extensive array of sources enumerated in the first chapter, and is convincing in its estimate of the Crusade movement, and the relation it bore to the development of European history. It was the custom till recently to regard that movement as the disastrous result of an unintelligible recklessness on the part of, the Popes, who did not hesitate, for the utterly inadequate object of recovering possession of a few sacred sites, to plunge the whole of Christendom into disorder and desolation. Now, however, men are learning to take a broader and juster view, and to recognize that, though the authors of the Crusades had a sadly insufficient perception of the danger of such *levées en masse*, and though allowance was not made for the inevitable intermingling of mundane with spiritual aims, the Popes had called attention to a real danger to Christendom, and had chosen on the whole the right method of coping with it. It was not merely that to Christian hearts it was a real loss and a real scandal to have those sacred sites in the keeping of pagans, a feeling difficult to appreciate

¹ *L'Eglise et l'Orient au Moyen Age, Les Croisades.* Par Louis Bréhier. Paris : Victor Lecoffre.

for minds that have not grasped the true significance of the Incarnation ; but it was still more that the Mahometan conquests meant in the present the enslavement and persecution of vast numbers of Christians, and in the future, unless resisted, the subjugation to Mahometan rule of the greater part, perhaps the whole, of Europe. On the other hand, if only the Christian Sovereigns could be induced to lay aside their self-seeking quarrels, and unite in opposing the invader, Christendom could be relieved from its anxieties, and enabled to pursue its own course of peaceful development. It was this that the Popes, alone of the European rulers, were far-sighted enough to perceive, and it is due to them that the worst danger was averted, and the Turks confined to Asia and Africa and a corner only of Europe ; whilst it is due to the sovereigns of those days and their quarrels, that our modern rulers have still a Turkish Question to harass them.

It is this which M. Bréhier's narrative establishes, but it also brings into prominence two other points of interest which are commonly overlooked, the bearing on the Crusades of the earlier influence of the Christian East on the Christian West, and the bearing of the Crusades on the missionary enterprise of the fourteenth century. The Christian religion came from the East, and for several centuries the centre of Christian life remained there. In Rome, indeed, the Primacy was established, and from thence its influence made itself increasingly felt, though even there the nascent Church seems to have been mainly formed out of persons of Greek race and language. But theological thought flourished most in the East, the monastic life was first developed there, and thither turned the hearts of all who sought to retire from the world that they might occupy themselves with spiritual things. Hence a stream of immigration to Palestine and Egypt, the nature of which is illustrated by the little colony of pious persons who took up their abode with St. Jerome near the Holy Places. This influence of the East over the West persisted till the seventh century, when it was partially interrupted by the invasions first of the Persians and then of the Arabians. Even the successive rise of Eastern heresies had not availed to destroy this influence, though by weakening the Eastern Empire they left it the more exposed to the assaults of the invader. Moreover, towards the end of the eighth century, Charlemagne made a treaty with the Caliph Haroun al-Raschid, which led to the recognition of an effective French Protectorate

over all Christians in the Holy Land, and under this protectorate, which lasted two centuries, the stream of pilgrims and immigrants was large and steady. Hence when, in the middle of the eleventh century, the Saracens conquered these regions, it was most natural that the oppressed Christians of the East should hold out entreating hands to their brethren in the West, and that these should be deeply stirred by their appeal.

The missions of the fourteenth century were the direct result of the Crusades, inasmuch as the latter revealed to the West the existence of the far-Eastern regions, and the multitudes of their inhabitants; and with the knowledge of their existence in the darkness of paganism arose in the breasts of apostolical souls like St. Raymund Lullus the desire to seek them out. The Crusades as warlike expeditions, these felt, had served their day and had accomplished little—let the missionary now undertake his peaceful campaign in the same spirit as the Apostles went forth to the spiritual conquest of the Roman Empire. And so it was that Dominicans, Franciscans, and others undertook long and fearless journeys into the heart of Asia, and penetrated even as far as China; preaching there not without consoling results, which failed to be permanent chiefly because of the conquests of Tamerlane in Central and Southern Asia, and of the Ming dynasty in China.

This notice has drifted into an account rather than a criticism of M. Bréhier's volume, but it will serve to draw attention to an interesting study, in which, too, there is little to find fault with.

4.—DICTIONARY OF PHILOSOPHY.¹

A good Dictionary of Philosophy is a useful thing to have, and the Abbé Blanc has, in his introductory Preface, stated the sound principles which should govern such an undertaking. The reader does not want a merely historical account of the views of various philosophers, but wants also to have the benefit of a short and concise criticism which will direct him to the points on which he should reflect. He desires, too, to have compendious accounts and criticisms which he can take in without too much expenditure of time, for mostly he has

¹ *Dictionnaire de Philosophie, ancienne, moderne, et contemporaine.* Par l'Abbé Élie Blanc. Paris: Lethiélleux. 1906.

recourse to such a dictionary to aid him in understanding the reference to terms and systems which he stumbles upon incidentally in the course of his own reading. He likes, again, to find information as to the opinions, not merely of ancient sages, but still more of those who approach nearer to his own days, or are actually living in them. It is to meet this threefold need that this Dictionary is constructed, and, since if a dictionary is to have a character of its own it must have its own standpoint from which it judges, M. Blanc writes from the standpoint of the Church's own (scholastic) philosophy.

In the execution of his work, M. Blanc has provided the philosophical student with many excellent articles, among which, as it should be, expositions of points of scholastic philosophy are predominant. But whilst grateful for these one cannot but feel that the longer and shorter articles have not always been judiciously allotted, as likewise that many persons have been allotted biographical notices which were really not required. Why, for instance, give a notice of Damon and Pythias with just the story of their friendship, merely because they are "Pythagorean philosophers," or of Damo, the daughter of Pythagoras, or of Madame Campan, the governess of some French princesses? And why is a whole page allotted to Empedocles, whilst to Newman, whose philosophical theories are so much discussed just now, are allotted just eight lines, in which merely the titles of three of his works are given, but among them not the *Grammar of Assent*? Why, when Plato's doctrine obtains a page and a half article, has Aristotle's, which was much more influential, to be compressed into less than a page? Why do Pythagoras and his doctrine, which in these days is of purely historical interest, get so much room which might have been more usefully given to philosophies now influential? Thus, though Kant and Hegel obtain fairly good articles, Fichte, Schelling, Schopenhauer, and von Hartmann are by no means sufficiently expounded, considering that taken together they exhibit the working out, and the *reductio ad absurdum*, of the false ideas from which the series started. Again, the author, when stating the doctrines of certain philosophers, does not always sufficiently recognize that a thoughtful student will wish not merely to know what a famous theorist held, but by what mental process he came to hold it. What led Schopenhauer, for instance, to maintain that Will is the only reality, and to identify it with the wish to exist,

and what led von Hartmann to substitute the "Unconscious" for this absolute "will" of Schopenhauer? Or again, what led Comte to assign his Three States or Stages to the course of human progress? As further instances of inadequate information given we may refer to the notice on Nietzsche from which a reader would not easily gather what that author meant by the Super-man; or to the notice on Darwin, from which it would be hard to gather how the struggle for existence was held to issue in natural selection. In fact the subject of Evolution is very insufficiently treated, as is also the Atomic Theory, in connection with which neither the name of Dalton, nor even the term "molecule," finds any mention. Seeing, too, how important is the work for Scholasticism which has been done by Mgr. Mercier, it is unfortunate that he should be simply described as the founder of Neo-Scholasticism, and Neo-Scholasticism as "the name taken by some contemporary scholastic philosophers at Louvain." Another disappointment—seeing how much talk there is just now about the Philosophy of Immanence, and how obscure, as the author notices, is the language in which its adherents expound it—is that one does not get any solid help towards the clearer understanding of what its adherents mean by such terms as "action" (which in this sense is not even referred to), "immanence," "autonomy," and so on.

It would be possible to add to these examples of a deficiency probably due to the editor being himself the author of practically the whole Dictionary. Still, in spite of these defects, the Dictionary of Philosophy can be sincerely recommended as a useful aid to the philosophical student.

5.—WHAT IS SCIENCE?

The scope of this essay may be gathered from the short peroration with which it is brought to a close.

Science without philosophy is lame, and philosophy without religion is a danger; on the other hand, religion without philosophy has to do without some of the nourishment required for the support of its intellectual life, and philosophy without the other sciences becomes

¹ *Qu'est-ce que la Science?* Par Louis Baille, professeur à l'Université Pontificale Leonienne, Anagni. Paris: Bloud et Cie. 1906. 78 pp.

atrophied by confinement in swathing bands of paralyzing dogmatism. But, then, philosophy is itself a science; and consequently the union of science and religion, without which the fulness of intellectual life is unattainable, is bound to become closer and stronger as time advances; since, as St. Thomas sublimely says, "the final end of the whole universe is truth," the one Truth, the Supreme Good, which is mastering minds and drawing them to a union, for which, here below, theologians and men of science ought to be preparing by an *entente cordiale*.

It will be seen that the writer has undertaken an old problem which is as new now as ever, and, by reason of the complexity and entanglement of modern scientific and philosophical speculation, is far and away more interesting, as well as more difficult of solution than it could have been to our forefathers. It is the problem presented by the contrast of unity and continuity in the thinking subject, and of division, diversity, and seeming contrariety in the object of knowledge. The main issues of this problem are focussed in three questions, viz., 1°. What conditions are required that the knowledge of nature may have that perfection which raises it to the rank of Science? 2°. Is the same, or an analogous perfection of knowledge attainable in regard of philosophy and of religion? 3°. If the second question be answered in the affirmative, do these three orders of knowledge coalesce in one consistent and intelligible whole? A very slight acquaintance with modern speculative thought is enough to convince the reader that these are just the questions with which the most advanced schools are preoccupied at the present day. Father Baille would have us listen to what the old philosophy had to say about them; and in order to secure for it a favourable hearing he has transformed the lecture into an up-to-date contribution to the philosophy of to-day.

The author's method of dealing with the first of these questions—the one to which he mainly confines himself—is to begin with an analysis of observed specimens of knowledge to which, by universal consent, the scientific character is conceded. His object is to discover if they have something in common, something that forms a common part, also, of the reasons given by various schools for reckoning them as science. As he acutely observes :

Le mot *Science* ne représente pas la même chose pour tout le monde. Et pourtant, il n'y aurait pas, autour de la *Science*, de si

ardents débats, si ce terme—comme tous ceux d'ailleurs qui font l'objet de polémiques semblables,—ne représentait au fond, dans les esprits les plus divisés, une idée commune.

However "general" this *idée commune* may be, it is fixed and definite, and all the more intelligible because of its generality. It is therefore a *datum*, in accordance with which the synthetical process of developing the idea of science more determinately should be carried on, always, of course, by the light of observed facts. The process may be compared to the building of a cantilever bridge, where each development is the point of departure for what is to follow.

The conclusion which is reached is significant. It is that the concept of Science, even as represented in the precise terms of its scholastic definition, is not invariably one and the same. "It is susceptible of variable developments, sometimes to the extent of mutual opposition; and yet—such is the special quality of this kind of definition—always in perfect continuity with their common root." In one word "Science" is an analogical term. So also are all the terms used in the definition. They require modification as applied to various orders of knowledge. The consequences of this fact, for the problem under discussion, are far-reaching; but we may not pursue them. Students of the scholastic philosophy, whom they do concern, should be advised to read Father Baille's essay for themselves. They will derive much light therefrom, for the better understanding of the system.

Of more general interest is the method of "proof by development" as employed by the writer. It should be compared with that conception of knowledge which Dr. Caird declares "has been maintained by the greatest representatives of modern idealism."¹ The latter would reckon Father Baille's *datum* to be only one aspect of "Science," which has no claim to be taken as *prior* to others; and which, therefore, is as liable to re-interpretation in accordance with them, as they are to reduction into conformity with it. An intelligent reader may be trusted to determine this issue for himself, by a careful observation of the growth of knowledge in his own mind.

T. R.

¹ *Idealism and the Theory of Knowledge*. Dr. Edward Caird, 1903, pp. 10, seq.

6.—ARIOSTO.¹

In *The King of Court Poets*, Mr. Edmund Gardner has provided an extremely interesting and effective sequel to his *Dukes and Poets in Ferrara*, previously noticed in these pages. The writer's touch is always so light and his mastery of historical detail so remarkable that he would certainly be able to construct a fascinating narrative out of far less promising materials than those afforded by the chequered career of the city of Ferrara. His present volume in its essence is more of a literary biography than a history, but regard being had to the intimate connection of Ariosto with the political events of his time it seems to us that Mr. Gardner has made a very judicious choice in the form which he has elected to adopt for this new study of *cinque cento* Italian intrigue. The many contemptible elements of Ariosto's character would render him intolerable in the rôle of hero. As it is, his personality, while giving unity and consistency to the volume, does not absolutely dominate it, and the very form of the title is suggestive of a much-needed apology. To the poet's talent and to the better side of his nature Mr. Gardner does full justice. Moreover, he has succeeded with remarkable skill in weaving into the narrative a very large selection of extracts from Ariosto's poems. Thus the reader who may be anxious to establish a bowing acquaintance with one of the great luminaries of Italian literature in the original will find the task made pleasantly easy here, where the footnotes supply a literal prose translation of every passage cited, and where Mr. Gardner's own text affords the best kind of introduction and commentary. Of course, the whole atmosphere of the poet's life is singularly lurid. One gradually forms the impression that there is hardly a character which figures in these pages whose word is to be trusted or whose motives will bear examination. The only gradations of tone seem to be those of more or less audacity in crime, of more or less regard for the external decencies of life. Under such circumstances we are sometimes disposed to wonder at the confidence with which Mr. Gardner distributes praise and blame, or accepts the statement of one witness in order to reject the contradictory version of another. We have often felt that it would be just as easy, and perhaps more reasonable, to be apologetic rather than denunciatory in some of the instances in

¹ *The King of Court Poets; a Study of the Work, Life, and Times of Lodovico Ariosto*. By Edmund G. Gardner. London: Constable. 1906.

which language of strong condemnation is used. For example, Mr Gardner, at the beginning of his third chapter, writes in these terms :

A more terrible epoch of slaughter and devastation than she had yet known was preparing for Italy. On December 10, 1508, the infamous League of Cambrai had been signed between the Austrian Cæsar, Maximilian, and the Most Christian King, Louis XII. of France, for the partition of the States of the Venetian Republic. The Catholic Majesty of Ferdinand of Spain and the Holiness of Pope Julius II. were included, and room was left for the Duke of Ferrara, the Marquis of Mantua, and whoso else should claim that the Venetians were occupying any of his territory. The infamy was cloaked with the most shameless hypocrisy, "as though," writes Guicciardini, "the diversity of the words might suffice to transmute the substance of the facts."

We do not say that there is no excuse for this severity of language, but was this "infamous league" so much more infamous or hypocritical than other treaties or alliances of the same period? Or will Mr. Gardner tell us that Venice in particular never lent herself to schemes of spoliation veiled under fair pretences? But, despite minor points which might be matter of controversy, the book as a whole is excellent, and a word of commendation in particular ought to be said of the delightful title-page and frontispiece, with other illustrations.

7.—LITURGICAL ORIGINS.¹

The volume of conferences by Abbot Cabrol which MM. Letouzey et Ané have recently published will be greedily read by all who are interested in the fundamental problems of our Western liturgies. The lectures themselves are perhaps less likely to be valuable to the student than the more technical Appendices which even in point of bulk occupy nearly one half of the volume. Abbot Cabrol writes with his usual precision and clearness, and with a wide knowledge of the most recent authorities. The early portion of the book will be interesting to almost all. Indeed, it is so constructed as to catch the attention of a reader for whom liturgical topics offer no particular attraction, and to lead him on by degrees until he is left at the threshold of a serious study of the science. There were eight conferences

¹ *Les Origines Liturgiques*, Conférences données à l'Institut Catholique de Paris, Par le T. R. Père Dom Fernand Cabrol, O.S.B. Paris : Letouzey et Ané. 1906.

in all, and they deal respectively with, (1) the æsthetical element in the liturgy, (2) liturgy as a science, (3) the beginnings of the liturgy, (4) liturgical composition, (5) liturgical style and the families of liturgies, (6) the Mass, (7) Baptism, (8) Holy Week and the beginnings of the liturgical year. The Appendices are of very divergent length and interest. Two important sections among them, viz., that devoted to the Masses of St. Augustine and one regarding the use made of choice extracts from the Fathers in the composition of various liturgies, are due to the pen of Father Marcel Havard. But the longest and most valuable is that which Dom Cabrol himself has devoted to the Roman Mass and Canon. It is a reprint of a paper written a few years ago as a summary of recent research on this most interesting subject. As space fails us to attempt any adequate discussion of the problems raised in the course of the volume, we will confine ourselves to one brief comment suggested by the tribute paid in the Appendix last named to the work of Dom Cagin. We are very far from wishing to detract in any way from the credit due to this distinguished scholar for his important articles published in the *Paléographie Musicale*.¹ But it seems at the same time only fair to mention that a large number of the most striking arguments employed in that article had already been used by Father Herbert Lucas in his two papers in the *Dublin Review*, which saw the light some years earlier, July, 1893, and January, 1894. No doubt it is quite possible and even likely that the same train of thought may have occurred independently to two investigators in the same field, and that once followed up this would lead to much the same deductions, but at any rate, the claim to priority and originality which is so many times advanced in behalf of Dom Cagin, seems hardly to be justified upon the evidence before us. For instance, regarding the fundamental difference which Dom Cagin notes between the Western and Eastern liturgies, viz., that in the introduction to the Words of Institution the Western liturgies say, *Qui pridie quam pateretur*, the day before He suffered, while the Eastern say the night (*ἐν τῇ νυκτὶ*), it is hardly correct to state that *le fait n'avait par encore été remarqué avant Dom Cagin*, for the point was raised and insisted on by Father Lucas in the *Dublin Review*.² Indeed, so far as we have noticed, in almost every case in which the book before us remarks *Dom Cagin fait un pas de plus*,³ &c., the detail

¹ Especially in vol. v. 1896—1898.

² January, 1894, p. 115.

³ P. 354.

mentioned had already been anticipated in the articles of Father Lucas. We need not say that we are entirely satisfied that Abbot Cabrol has not intended to do an injustice to the English liturgiologist, but he will understand our wish that in such a matter Father Lucas' claim to priority should not be ignored if it can be duly substantiated.

8.—ESSAYS IN CHRISTIAN PHILOSOPHY.¹

The Principles of Christianity is the first volume of a series of *Expository Essays in Christian Philosophy*, and edited by Dr. Aveling. It is not only the first but apparently an introductory volume, for the author describes it as "an attempt to show the whole scheme of the argument for Christianity, in the natural order and connection of its different parts, and in the shortest possible form."

A synopsis of this kind is of great value to one, who like the writer has followed out the subject into its details, for it enables him to study them as a whole in their united force. It is less easy to make it suit the reader who does not usually approach the inquiry with a mind so well-prepared. Particularly is this the case when, as in the present instance, the argument is highly complex. However, Father Sharpe has achieved a good measure of success in grappling with this difficulty intrinsic to his subject-matter, and has provided readers who will not shrink from a little hard thinking with a clear and interesting exposition of the connected arguments, and such as will be of solid use to them, even if they should be unable to pursue the study further. Nor is this a small service rendered, for the author's aim is to supply them with principles which will enable them to test the real value of the anti-Christian and anti-Theistic objections so widely current at the present day.

A summary of Father Sharpe's synopsis will be found on p. 106, where he recapitulates as follows:

We have now considered, in outline, the whole scheme of the argument on which the certainty of the Christian religion rests. Beginning with the existence of God, we have seen that to believe in it is a practical necessity for reasoning humanity, and that this belief depends upon considerations, the weight of which cannot be impaired by any conceivable scientific or philosophical discovery. We have

¹ I. *The Principles of Christianity*. By the Rev. A. B. Sharpe, M.A. II. *The God of Philosophy*. By the Rev. Francis Aveling, D.D. London: Sands and Co.

seen that the same thing may be said of the existence of the human soul; and from these two ideas we have seen that some system of religion and morals must necessarily result. Going on to the consideration of revealed religion, we have found that the evidence in favour of its genuineness is abundant; while against it, nothing can be brought that rightly deserves to be called evidence. Finally, we have accounted for the peculiar assurance that Christians enjoy of the certainty of their religious belief by the gift of faith, the existence of which as a working principle is not open to question, and the nature and origin of which are the subject of one of the revealed doctrines of Christianity.

The doctrines special to the Christian revelation must be accepted on authority, and cannot reasonably be accepted in any other way, for being above reason, though not against it, there are no principles and no facts lying within the ken of reason from which they can be deduced. None the less, it is not sufficient merely to indicate the authority which attests them, and to establish the validity of its credentials, for there are facts of human experience which may be thought inconsistent with the pronouncements of authority, and these need investigating carefully, to show that the seeming inconsistency is not real. As specimens of these Father Sharpe enters into the controversies on Free Will and Determinism, on the Existence of Evil, on Miracles and Mysticism, which take up a large portion of his book.

In the second volume of the series, entitled *The God of Philosophy*, Dr. Aveling examines more minutely the arguments for the Existence and Nature of God. Original matter will not be looked for in a subject which has been so exhaustively studied and written about by a generation of acute thinkers. But the writer's aim has been to divest the subject as far as possible of technicalities, and to present the old arguments under forms which will be intelligible to English readers, who have never passed through the mill of a scholastic course. Of course, even then it cannot be said that the treatment has been rendered popular, nor was that to be expected, but at least a reader who will be patient enough to think out what is here laid before him will have the opportunity of discovering what is the secret of the hold which the classical scholastic arguments have on those who have made a special study of them. We think, too, Dr. Aveling has been wise in inviting his readers to consider the arguments for God's existence all together. Though each is in itself conclusive, yet the different arguments appeal differently to different minds. Again, in view of the present

disposition to dislike abstract arguments, and lay stress on what are inaccurately called concrete arguments, he does well to insist on the process of assimilation by which the individual mind needs to make its own and fit into its previous knowledge an abstract argument which at first sight may appear hard and unconvincing. It is also a merit of this volume that it has such a sound and clear explanation of the principles of analogy which must govern all ascriptions to the infinite of attributes gathered from the finite.

9.—THE FIRST EIGHT GENERAL COUNCILS AND PAPAL INFALLIBILITY.¹

This is an excellent and timely handbook, which will, we trust, have a wide circulation. We hear so much at the present day of an appeal from the living authority of Rome to the early Councils of the "undivided Church," that those who have neither time nor opportunity to make themselves acquainted at first hand with the facts of ecclesiastical history, must be grateful to a scholar such as Dom Chapman, who places his knowledge at their disposal in so compact and satisfactory a form. The story of the General Councils from Nicæa to the Fourth of Constantinople—being those to which the adversaries of the Papacy are wont to appeal—is here told in a thoroughly sober and critical spirit, with no attempt at fine writing or special pleading, and a frank acknowledgment of all that seems to favour the other side, which cannot fail to inspire confidence. Then, the history of the Vatican Council is added, as that which erected the doctrine of Infallibility into a dogma. A useful sketch is given of the attitude of Dr. Döllinger throughout the whole controversy, and the schism of the "Old Catholics," more accurately described in Germany as "New Protestants."

10.—THE WAY OF TRUTH.²

As Father Northcote tells us, the object of this little work, originally delivered in the form of lectures, and then circulated in print, at Tredegar, is to set forth in simple and popular language the claims of the Catholic Church to be the genuine representa-

¹ *The First Eight General Councils and Papal Infallibility.* By Dom John Chapman, O.S.B. London: Catholic Truth Society. Price 6d. net.

² *The Way of Truth.* By the Rev. P. M. Northcote, O.S.M. London: Catholic Truth Society. Price 6d. net.

tive of Christianity, with an explanation of those Catholic doctrines which are wont to prove a matter of special difficulty to those who have been brought up as Protestants ; so the success which has already attended his instructions induces him to seek for them a wider field.

His little volume is undoubtedly well suited for its work, being simple, straightforward, and clear. Father Northcote is not afraid to touch the most thorny questions, as Eternal Punishment, Indulgences, the Veneration of Relics, and the like, and he treats them with such moderation and sobriety as are required in regard of matters which revelation leaves so full of mystery.

On one point we must question our author's presentment of Catholic doctrine. He gives it to be understood¹ that the tendency of the human race to evil can be explained only by Original Sin ; which evidently means that our natural powers of intellect and will are darkened and enfeebled by Adam's fall, and that consequently the condition in which we are actually born is not one in which we might possibly have been created. But how is this consistent with the condemnation by several Popes of the proposition of Baius, *Deus non potuisset ab initio talem creare hominem, qualis nunc nascitur?* The point is of importance in view of the constant misconception of the doctrine of Original Sin by those outside the Church.

Literary and Scientific Record.

I.—BOOKS AND PAMPHLETS.

FROM the Catholic Truth Society of Scotland we have received several of their recent publications, which lack of space alone prevents us from noticing at greater length.

The Supernatural in touch with Evolution, by Father Charles Widdowson, S.J. (1d.), is the substance of a lecture delivered under the auspices of the Society in the early part of the present year. It is strikingly original, Father Widdowson arguing, something after the fashion of Bishop Butler, that the supernatural efficacy of Divine Grace and the Sacraments is altogether analogous to what goes on in nature, under the operation of those Laws which it is the province of Science to

¹ P. 99.

investigate. His reasoning is clear, and he is not afraid to make bold experiments in terminology in order to express his meaning ; but no thoughtful reader can fail to find much that is stimulating and suggestive.

God and Man, by Father B. Wolferstan, S.J., Part II. (1d.), completes an instruction on fundamental truths, designed for the benefit of that much quoted personage—the man in the street. The language is plain and straightforward, and the author lets it be seen that he is well acquainted with the Agnostic system, which it is his special aim to combat, and which he subjects to the destructive criticism of plain common sense.

In *St. Machar, Patron Saint of Aberdeen*, by Father George Cormack, I.C. (1d.), we have the first instalment of what should be an interesting and instructive series, *The Diocesan Patrons of Scotland*. As Father Cormack says, St. Machar is even to the inhabitants of the Granite City little more than a venerable name, familiar and dear to them from childhood, while to the public at large his name itself seems strange. It will unquestionably be a most excellent work to place on record, in popular form, sound and solid information concerning men of his stamp who in default of literary monuments have indelibly impressed their memory upon their native land.

In *What about Freemasonry?* (1 anna) Father Ernest Hull, of Bombay, gives us another of those valuable tracts which he has taught us to look for from his pen. It is notoriously no easy task to treat this subject in such a manner as at once to justify the action of the Church in its regard, and to make no assumptions which will not be repudiated by "Masons" themselves. The great merit of Father Hull's treatment is the restrained and temperate character of the indictment he frames. There is nothing in it which anyone can possibly call in question, and at the same time ample grounds are given to prove that the Church could do no otherwise than forbid her children to become Freemasons.

The Poems of John Bannister Tabb—a selection made by Alice Meynell—(Burns and Oates, price 2s. 6d.), form a dainty little volume. These verses—or at least many of them—do not now appear for the first time, having already been published in various journals. Father Tabb has a devout mind, and is a facile writer, but it cannot be pretended that his productions are anything more than minor verse. They are, as a rule, epigrams, in the Greek, not the Latin, sense, but the point is often barely discernible, and sometimes depends upon a rather strained

conceit. His poems will, however, be read by many with pleasure, and may be read by all with edification.

In the copy sent us, the final sixteen pages indicated in the Table of Contents, are unfortunately wanting.

In the first article of our present number, something is said of the meteorological work of the Jesuit Observatory of Manila, under the direction of Father Algué, S.J. What his religious brethren in Spain did for astronomy, on occasion of the solar eclipse, August 30, 1905, may be learnt from the Report issued by those of the Observatory of Tortosa, under whose direction observations were made in twelve stations besides their own: numbers of other provinces of the Society taking their share. At Palma, Father Algué himself was in charge, having come to Europe to take part in the Innsbruck Conference; at Burgos were German Fathers: at Vinaroz, Father Cortie, of Stonyhurst, directed the operations of an English contingent.

The results obtained by these, and some isolated observers, are given in the Report before us, which is issued in a French version as well as the original Spanish. It contains a full and scientific account of the results obtained, together with a map, showing the path of totality, views of the vicinity of the principal observatory, and six illustrations of the sun's *corona*, as observed during the eclipse, two being from photographs by Father Cortie's party.

NOTICE.

As the great increase in the number of books sent to **THE MONTH** for review renders it impossible to provide a detailed notice of each, it has been decided to extend the scope of our present "Literary Record." In future all volumes sent to **THE MONTH** will be acknowledged here, with, if possible, a few words descriptive of their nature or purpose. The review pages will be reserved as before for a fuller account of works which for one reason or another may seem to call for special comment.

ED. MONTH.

II.—MAGAZINES.

Some contents of foreign Periodicals :

RASSEGNA GREGORIANA. (October.)

- The Latin names of the Eucharistic Preface. *P. Cagin.*
 The "Psallenda" in the Ambrosian Liturgy. *K. Ott.*
 The Assumption of our Lady. *A. Guittard.* The Measure
 of Time in Gregorian Chant. *R. Baralli.* Polyphony or
 Unison in the Convent Choir? *E. Clop.* Reviews, &c.

REVUE D'HISTOIRE ECCLÉSIASTIQUE. (October.)

- A Study of the Forged Decretals. *P. Fournier.* Anania Mogatzi,
 an incident of the religious struggle in Armenia (943—
 963). *D. M. Girard.* The Flemish Nunciature—Lights on
 Papal Diplomacy in the Low Countries at the end of the
 sixteenth century. *R. Maere.* Reviews, &c.

ANALECTA BOLLANDIANA. (1906, IV.)

- The Two Lives of St. Melania the Younger. *A d'Alés.* The
 Greek MSS. of Lord Leicester at Holkham. *H. Delehaye.*
 The Holy House of Loreto. *C. de Smedt.* Notes on a
 Greek MS. at the British Museum. *H. Delehaye.*
 Reviews, &c.

LE CANONISTE CONTEMPORAIN. (October.)

- A Further Word upon Religious Congregations with simple
 Vows. *A. Boudinhon.* The Reform of Canon Law and
 the Postulata of the Vatican Council. *A. Villien.* Ponti-
 fical Documents. Reviews, &c.

REVUE AUGUSTINIENNE. (November.)

- Advent. *J. Deligny.* The Definition of Mysticism. *C. Boulesteix.*
 Notes on Liturgical Studies. The Religious Movement
 in Russia. *M. Livinieff.* Reviews.

REVUE GÉNÉRALE. (November.)

- Original Despatches on the Samarine Plot. *M. de Ferrière-le-Vayer.*
 Belgium's need of a Navy. *B. d'Arnoc.* The Highest
 Mountain in the World. *J. Leclercq.* Ibsen as a dramatist.
H. Davignon. Political Parties in Japan. *T. Gollier.*
 Reviews, &c.

L'UNIVERSITÉ CATHOLIQUE. (November.)

- The debt of the American Church to the French Clergy.
G. André. The Manual of Epictetus. *P. Gonnet.* The
 last Will and Testament of M. Ollé-Laprune. *Abbé*
Delfour. The Renaissance and Protestantism. *C. de*
Lajudic. Reviews, &c.



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